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WELLS CATHEDRAL, ENGLAND

INTERNATIONAL JOURNAL OF

RELIGIOUS EDUCATION

Official Publication of

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

HUGH S. MAGILL, *General Secretary*

November, 1931 **Vol. VIII No. 3**

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Editorial

The Cover this Month

A VIEW of the Chapel of the University of Chicago, the masterpiece and last work of the late Bertram Goodhue, appears on our front cover page this onth. A distinguished critic has referred to it as "the iumph of beauty over human hearts."

Architecture speaks a universal language, as does any rt, to the wise and to the ignorant, for it touches some- ing that is native in the soul. he intelligent and educated ap- reciate the fine proportions of this apel, the upward reach of its mas- ve tower ascending over two undred feet, and the beautifully rought detail of its Gothic design. ut such architecture also has a essage for the common people. n a southern city a poor, ignorant olored woman was found leaving er home fifteen minutes early every orning on the way to work in rder to enjoy for a few minutes the essage which a new beautiful uilding brought to her soul.

In this number of the *Journal* uch space is given to what one rticle calls "voiceless teachers and ordless lessons." These teachers ithout voices and these lessons ithout words are the physical ings by which our educational rogram is environed. Articles dealing with them will peak of carpets, curtains, and pictures; furnaces for e basement; floor plans and sizes of classrooms; and o on through the varied and fascinating gamut of what e call church building and equipment. All of these re important, for physical things have a way of entwin- ng themselves with our affections and becoming parts f ourselves.

Not Alone by Word of Mouth

NOT alone by word of mouth, dear Lord,
Would I give thanks today—
My brothers and my sisters walk with me
Along the broad highway;

They are thy children also, Lord, and I
Cannot be clothed and fed,
Then kneel apart to thank thee while they go
Their way uncomforted.

I cannot thank thee only with my mouth,
My heart and hands must share
In service, and thus prove my gratitude
For thy great love and care.

I would be kind—for there is so much need
Of kindness everyday;
I would be wise—Oh, wiser than I am,
Lord, make me wise, I pray.

Not alone by word of mouth, dear Lord,
But that I too shall give,
Not only on this one day set apart,
But every day I live.

—GRACE NOLL CROWELL

An Educational Conscience

I KNOW, or hope, that I have a conscience," says the reader, "but what is an educational conscience? How does it differ from the ordinary garden variety of nner compulsion?"

We speak often of a social conscience, again of a busi- ess conscience, and at times, rare times indeed, of a Kingdom conscience. But of an educational conscience ve hear little or nothing. And yet the possession of an ducational conscience is perhaps the prime need of the ne who deals with growing life.

An educational conscience makes a person sensitive irst and always to the needs of growing persons. It ompels us to vote in committees for the rights of persons and not those of organizations and institutions. It keeps us wedded to a certain plan or program *only so long as that plan or program is the best we know for helping people to grow* and then compels us joyfully to abandon it as soon as a better one appears. It keeps us sensitive to the looks on people's faces as barometers of soul movements within. It makes us unwilling to fall back on our own authority or official position or personal prestige as a leader, whatever these may be, in order to achieve our purpose, instead of following the harder road of dealing at close grips with the slower process of bringing about human changes. It compels us to ask "What *causes* such a person to act thus and so?" instead of complaining because that person has interfered with our own peace or plans or prospects. Such a conscience as this makes one sensitive and responsive to questions, perplexities, unexpressed yearnings, and the evident desires of people, just everyday people like ourselves.

And when to this educational conscience is added the inner impulse of the Christian educator we have a human life inspired and impelled by the inner spirit of him who said, "For their sakes"—for the human values that lie within these men—"I sanctify myself." For the educational conscience lays its influence with transforming power upon the life of the educator himself.

Children's Book Week

NOVEMBER 15-21 has been designated this year as Children's Book Week. This special week is always of interest to church leaders because of the profound influence which reading exerts upon the ideals and character of growing children and young people. But of special interest is the observance this year for the reason that, very fittingly, the emphasis is to be on international friendship through children's reading. In this time of world unrest and of eager searching for the way out of the tangle of suspicion and mutual fear which seems to be binding the nations, leaders in all fields are turning to the education of children as the hope for a permanent basis of international goodwill.

Through reading, children may acquire information and attitudes which will fortify them against foolish propaganda aimed at the stirring up of strife, and which will help them build up intelligent and sympathetic relations with peoples of other races and nations. There have been

published recently some delightful children's books which give accurate information about the customs of other lands and at the same time provide excellent story material for children. There are also many new translations of the best loved stories of other lands which our children may share. We are confident that careful direction of the reading of children into the field of international friendship will make a real contribution to world peace.

Libraries, schools, and book stores will have exhibits of books during Children's Book Week in many towns and cities. Churches will do well to cooperate in this observance and help give publicity to good books for children in the field of international friendship.

In the December issue of the *International Journal* there will be an article on this subject.

The Program and the Plant

THE program carried on in a church building is the important thing, we would all agree, and not the physical building itself. Yet the building has a very important influence on the program. By its appropriateness for the work to be carried on, it makes that work possible. If it is inappropriate, the program is thereby hampered.

Without question the progress of religious education has been greatly halted by inadequate buildings. Again and again people say, "But we can't do *that*, because we do not have the rooms." If by a single stroke we could make every building in this country adequate for the purposes of religious education, the effectiveness of Christian teaching would be materially increased.

It does not follow, however, that a good building will always assure good teaching. Quite the contrary is often the case. Indeed, we might well insist that a building is good only in so far as it serves to help carry out some good purpose. In other words, *purpose* must come first. The planning of a program should precede the planning of a building. Before a church begins to build it may well spend a full year studying the best practices in church work and planning its own program in the light of discoveries made, so that the building may be planned to meet the needs of that program.

In the August issue of *School Executives Magazine*, K. D. Waldo says, "An architect may make mistakes in planning and, at times, in satisfactory design. However, there are more errors committed by the educator through failure to establish proper statements of educational need; and through failure to determine policies and organization which are to be followed. It is easier to figure the stresses and strains of a building than it is to determine what will be wanted ten or fifteen years hence in educational policy and organization. Yet this does not excuse a superintendent from attempting scientifically to forecast what the situation will be. Pittinger clearly states the present situation, 'Formerly the architect was the chief consultant in planning school buildings. Now the educational factors should have the right of way over architecture. The standpoint of educational need comes first.'"

* * * * *

The architect is usually thought of as a very important man in planning a church building. We are coming to see, however, that most churches are just as much in need of an educational adviser who will help them get the best type of building for their situation. Such a person is usually known as a consulting architect.

The consulting architect helps the church to survey its own needs. He brings them in contact with the best practices in church work. He helps them plan the ideal building for their own needs, in the light of the amount of money which is available for the investment. He then works with the regular architect in working out the details of the plan.

Such service costs a little money—a very small fraction of the total cost of the building. But it may save much more than it costs because it will help to avoid costly mistakes. When churches generally see the way clear to invest in such educational service, we will see fewer monstrosities erected in the name of educational plants.

* * * * *

Re-modelling an old plant is an important factor in any attempt to provide adequate equipment.

One cannot go motoring far without coming upon new roads which have taken the place of old. Sometimes a part of the old road has been used, but often we see parts of it remaining, winding around curves and over hills, while the new concrete highway follows a shorter and straighter route. The roads of yesterday are not adequate for the traffic of today.

In a similar way, we must in many cases re-build the church houses of yesterday to serve the purposes of today. It is one thing to adapt a program to an existing building. It is quite another thing just to let well enough alone and make no effort at improvement. The vision of what ought to be must not be dimmed. It is often possible to remodel a building so as to make it serve its present purpose very much better. What is needed is some imagination and much perseverance in educating the church in what ought to be done.

We have not given enough attention to the possibilities of getting better facilities for religious education through reconstructing what we already have. Like the old road we may find much of our old building not usable for the new program. But often it can be surprisingly adapted to new needs.

* * * * *

There is one problem which will be met by the church building plan committee today which is particularly hard to solve. This is the question of what type of organization is best in the grades. The usual plan is to have primary, junior, and intermediate departments meeting as single groups for worship and dividing into small classes for instruction. More recently some progressive workers have adopted the plan of having single class groups, preferably grades, and no departmental assemblies. Usually these classes are comparatively large, having from fifteen to twenty-five pupils. Many variations from this type of organization exist, but in principle they are much like that described.

The advantages urged for this new plan are that each worker is free to develop the entire program of worship, study, and instruction with his group. He has more time to do this. Fewer workers are needed, consequently better ones may be had.

It is not our purpose here to argue one side or the other of this question of desirable type of organization. It is rather to point out that here is a question the answer to which seriously affects the type of building to be

anned. Unfortunately it is not possible to declare one pe of organization to be superior to another. Each of ese plans no doubt has its place in certain situations. Here we see again the need of having a careful study ade concerning program before the building is planned. e see the need also for remodeling old buildings to eet the requirements of new programs when adopted.

* * * * *

Finally, perhaps the hardest question to be faced when church undertakes the planning of a new building is, What is best, and how long will it remain so?" Prac-es in religious education change so rapidly that what up-to-the-minute now may be out-of-date in a few years. The first thing to be said is that a committee on build-gs must be thoroughly informed on what is considered st at any particular time. Where authorities differ, it ust weigh values and come to its own conclusions.

Again, no matter how changes may inconvenience us, e must not stand in the way of progress by preventing ange. For it is through change that progress is made. religious education is particularly prone to change, it because we are so rapidly moving toward a more effec-ve program of work.

Also, it should be said that since a building is erected ot for five or ten years, but for half a century, much ought should be given to flexibility of use. Extremes f fashion should be avoided. Changes in the building ould be made easily as needs require. Thus walls be-veen classrooms should be so constructed that larger or maller rooms may be had at slight expense for altera-ons. Modern office buildings may be "altered to suit e tenant." Why not church school buildings?

* * * * *

Thus, with these and many other suggestions carried in is number we can make the most adequate provision ossible for these "voiceless teachers and wordless les-ons" of our sacred craft.

When Figures Speak

THE secretary of a large church school recently compiled figures from his records extending over a period from 1908 to 1931. There is considerable food for thought in his findings, not only for the workers in his own school, but also for church school workers generally. This is a school which is above the average in leadership and equipment—probably also in results. He found:

During this period 7,769 new members joined this church school, of whom but 746 (less than 10%) were still on the roll on October 1, 1930. Why did the rest leave? If figures for a single year are typical, 60% of them withdrew because they moved away, became ill, died, assumed work or home duties on Sunday morning, or joined another Sunday school; while 40% withdrew for no adequate reason, because of indifference or the indifference of parents. Only about half of the present members of the school have been in this school longer than a period of three years.

In a single year, the school won to church membership about 25% of its non-church members, while it lost nearly twice that number by withdrawal.

Pupils who have once enrolled in the school and then withdrawn do not come back. Less than 3% of those enrolled in a given year were ever members of this school before.

Attendance of pupils does depend on class and teacher, for how else can you explain that in one class half of the members show a 100% record over a three-months period, while during the same period another class has 62% of its members present less than 25% of the Sundays?

Figures can be made to speak when they are of the right kind and are available for interpretation. Not many church schools keep accurate and comprehensive records even for a single year to say nothing of a period of years.

Eleventh World's Sunday School Convention

Official Call

ON BEHALF of the children of the world and in the interests of Christian education, we issue this call to the Eleventh Convention of the World's Sunday School Association, to assemble in the city of Rio de Janeiro, Brazil, from the twenty-fifth to the thirty-first day of July, in the year of our Lord nineteen hundred and thirty-two.

Conventions since 1889 in London, St. Louis, Jerusalem, Rome, Washington, Zurich, Tokyo, Glasgow, Los Angeles—have led the way to a rich world fellowship in Christian education.

This Eleventh Convention is the first to be held south of the equator. It is, moreover, the first representative gathering of a Christian nature from around the world ever called to meet in South America. Coming as it does at a time of marked transition in the thought life of a hundred million Latin Americans, this Convention has a unique opportunity to make a vital contribution to the on-going of Evangelical Christianity.

The theme chosen for the Convention is *"O Christo Vivo"*—The Living Christ. It is stated in Portuguese, the language of Brazil. It challenges all Christians throughout the world.

Never has it been more needful than now to stress in every land the Christian education of childhood and youth. Here is to be found the Christian answer to the secularism of our time. The quiet, simple processes of Christian education are the most potent which the Church of Christ has at its disposal to insure a redeemed world.

Only inasmuch as we seek through the processes of Christian education to lead young people to faith in "The Living Christ" can we ever hope to win the world for Christ and the Kingdom of God.

—Sir Harold Mackintosh, *President*
L. A. Weigle, *Chairman, Executive Committee*
James Kelly, *General Secretary*
Robert M. Hopkins, *General Secretary*

London, July 22, 1931.

True Greatness

By R. A. Hiltz*

IN THAT wonderful panegyric which Jesus pronounced over his herald, John the Baptist, on the occasion of John's inquiry, through his Messengers—"Art thou he that should come, or look we for another?"—Jesus declares that of them that are born of women there hath not arisen a greater than John.

Apparently Jesus saw in John certain elements of character which are basic to true greatness.

As there never was an age, possibly, when it was so easy to be deceived, or to deceive oneself, as to the worthwhile qualities of life, let us inquire as to these basic elements. Three seem to stand out conspicuously.

Humility

First, there is *humility*. From the very beginning John was pointing to another greater than himself. "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to unloose." When his own disciples became jealous for their master's position and called his attention to the fact that the One to Whom he had witnessed had become, in a sense, his rival, John reminds them—"He must increase; I must decrease."

Professional jealousy is not an uncommon thing and often it breeds the deadliest poison. John, however, heard the words which told him that his sun was setting and that a brighter one had arisen, without a sign of chagrin, but rather with rejoicing, realizing that a man can receive nothing except it be given him from above.

No great character, then, can be built except on a basis of humility. Humility, not that servile spirit suggestive of a Uriah Heep which seems to have characterized the use of this term amongst the Greeks, but that Christian humility exhibited in the spirit of the Master himself who bids us learn of him as the meek and lowly in heart and to humble ourselves as little children if we would learn true greatness in the Kingdom of God.

As one writer reminds us: "There is an attitude towards life which can best be expressed by this word humility. The deep sense of reverence for truth, the consciousness that all one's judgments need at times to be re-examined, that one has a vast deal to learn from others and from life, above all, that we are in the presence of a divine purpose in life, that even the perfect souls but dimly apprehend—this is to start right for fine living and for serving one's fellow-men. The truly humble can challenge authority safely because they see, behind the outward authority, a principle of right and order in the universe and are ever on the quest to understand it better."

Ability To Think for Oneself

Next, *there is the ability to think for oneself*. John said he was only a voice, but, if so, he was no mere echo of others' opinions. He thought for himself and that was why his messages were so direct. But just because he thought for himself he had his periods of doubt. This is often the price we pay for doing our own thinking. However, one need never be afraid of doubts which arise from this source, for such doubts will usually drive us to think through them to the truth. It is when our doubts are merely an echo of what somebody else thought or said, and which we have not taken the trouble to think through for ourselves, that we need to take heed. It is not too much thinking but too little thinking that is the trouble.

Probably no age ever needed this lesson more than the present; not only because the question which presented itself to the Baptist is a perennial one, but especially because it gathers new force in the light of the problems of the age. But however the force of that question may have increased or however disturbing the doubts which it raises may be, the answer, in reality, remains the same as that which Jesus sent to John, "Go and tell the things which ye hear and see." And if we would translate this into terms of modern life, it would mean simply this—that what we need today is a clearer vision of the working of the Divine in our midst; a deeper realization of the fact of God's presence in the life of the world; that God still works in history and in the lives of men. Seeing him thus, the mists of doubt and perplexity will roll away.

So then, just as no great character can be built except on a basis of humility, so no great character can be built except through the struggle which comes from seeking to make our own the experience that lies behind the truth which God has made known to mankind—the thinking things through for ourselves.

Courage of One's Convictions

Thirdly, there is *stability of character—having the courage of one's convictions*. John did not strain out gnats and swallow camels. He knew how to distinguish between a principle and a non-essential. He was quite ready to let the latter go, but when a principle was involved he stood firm. One has only to recall his attitude to the Pharisees and Sadducees, to the multitudes, the Publicans and the soldiers, or to the Jerusalem deputation seeking his credentials. John was no partial critic. He didn't condemn one group to cover up the sins of another. He was impartial and courageous. Boldly he put his finger on the hidden sore in each case. His boldness before Herod when he rebuked him for wanting to marry his brother's wife is all the evidence one needs, for as Robertson of Brighton well points out, when a man can be as undaunted before the rich as before the poor, when rank and fashion cannot subdue into silence, when he hates moral evil as sternly in a great man as in a peasant, there is truth in that man.

Here then are three qualities of true greatness as implied in Jesus' panegyric on John the Baptist—humility, ability to think for oneself, courage of one's convictions.

As we think of these and contrast in our thoughts the character of John with that of those who compassed his death, or of those who are accounted great as the world counts greatness, we can realize more clearly that position and power and wealth and influence are not the enduring things of life, but a character that can pass through the crucible of life's varied experiences and come forth purer and sweeter and stronger than before.

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* General Secretary of the General Board of Religious Education of the Church of England in Canada, Toronto, Ontario.

The Building Also Teaches

By Elbert M. Conover*

"OH, HOW I like to teach in our new church building!" joyfully exclaimed a teacher of Trinity church school after the building had been occupied for several weeks. In the new surroundings the superintendent, too, had become enthusiastic, for his work was a succession of pleasant experiences.

Many churches find encouraging conditions after erecting a new building. It is easier to secure competent teachers when a prospective teacher is assured an individual classroom, pleasant surroundings, and adequate equipment. The school attendance improves.

Good architecture in church building is more than simply erecting a shelter for various activities. Competent church designers will provide an environment conducive to leading pupils in the experience of living a Christian life. A well designed church building may be a real reenforcement for the church school worker. Christian character grows more easily and successfully where the teacher's devoted efforts are strengthened instead of nullified, yet this latter is an almost inevitable result where the work must be attempted in dingy cellar rooms, where several teachers talk in the same room, or where little children are thrust into giant-like halls with too high ceilings, and where the decorating, if any, is crude and unattractive.

How is the growth of a creative Christian personality promoted by the building and its equipment? What excellent attitudes can be cultivated more successfully?

First, a love for beauty can be cultivated more readily in child life. The proportions of the rooms should be designed to inspire the child with a sense of rightness. The rooms should be decorated and furnished so that perhaps unconsciously, but most effectively, the child will respond in excellent attitudes. Reverence for the beautiful, the true, and the good, can be inspired more easily in an architectural environment which speaks of beauty, calmness, and reverence. When the church school is conducted in rooms that give the child a sense of beauty, the response felt is even greater than that inspired by the out-of-doors. A principal task of the church designer is to inclose space so that upon entering from the great outdoors one experiences a sense of enlargement and exaltation. In later life as one recalls the early experiences in the church school there is an effective identification of the religious life with beauty and joyfulness. This measurably helps the child to become rooted and grounded in a faith that is the expression of the finest life.

A CHURCH SCHOOL ROOM SHOULD GIVE CHILDREN A SENSE OF RIGHTNESS

"IT IS EASIER TO CULTIVATE AN INTEREST IN EXCELLENT THINGS WHEN ROOMS USED FOR TEACHING ARE BEAUTIFUL"

It is easier to cultivate an interest in excellent things when rooms used for teaching are beautiful. When the interest is captured it is retained more readily in an environment free from clash and glare. A regard for order and neatness is developed more effectually when the entire room has an atmosphere of orderliness. Architectural environment depends, of course, not only upon the design and structure of the rooms in the building itself, but also upon the decorations, window hangings, and pictures. When all these factors are suited to the needs of the pupils, pupils of any age or grade have a sense of having their own place in the Kingdom of God. They do not feel that they are special cases or merely appendages to the main life of the church and its school. One father recently said, "My boys think they own this church." The boys had truly been captured by the junior department room of their building.

Doctor Paul H. Vieth in his able book *Objectives in Religious Education* offers as one objective that should be striven for "the development in growing persons of the ability and disposition" to aid in "the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of Man."

An attractive and well planned building contributes effectively to the accomplishment of this and other important objectives in the religious educational enterprise. The building in itself proclaims and demonstrates a connection between life generally and the Kingdom of God. The church edifice is different from all other buildings. It is identified with God and with God's life and work in

*Director of the Bureau of Architecture of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

the world. It is a part of the physical manifestation of the Kingdom of God on earth. Its whole atmosphere and aspect helps to objectify the spiritual Kingdom. A well designed church building speaks of the solidity and security of spiritual values. It expresses a welcome to all, to the place where God's work on earth centers.

Another objective stated by Dr. Vieth is "to effect in growing persons the assimilation of the best religious experience of the race, as effective guides to present experience."

The well designed church building in a marked manner helps to recapture for the child of the present generation the permanent spiritual values that have been achieved by the race. The building itself is related to the stream of religious accomplishment throughout human history. Christian symbols provide an interesting and effective means of adorning a building better than meaningless ornament. A careful and accumulative program of symbolism should be laid out when the building is designed. The pupils may be taught the meaning of the symbols or the incidents related to certain symbols may be described to them. The symbols then become a constant aid in recollection and help the child to associate himself with the whole religious experience of the Christian era. The pupil in his thought becomes related to things that have outlasted the temporary fads of each generation. Symbols that are copied from those discovered in the catacombs help recall that interesting period of Christianity when it had to live underground, and so other symbols assist in reminding us of important events and of great achievements.

Careful attention should be given to the conveniences and equipment required in a religious educational building. Closets, cloak rooms, supply rooms, built-in bookcases and cabinets, blackboards, cork posterboards, drinking fountains, lavatories and rest rooms, are essential parts of every well designed church school building. A fireplace affords pleasing possibilities that will be recognized by the enterprising teacher. Floors should be designed carefully to secure quietness, resiliency, and attractiveness. In one "cheaply-built" church only a few years old, the flooring in the primary room is unpleasantly hard, of poor color, and badly broken, the children frequently trip over upturned and broken places.

One of the more important phases of the effectiveness of the building lies in its direct helpfulness to the teacher and other workers. Teachers feel that they are more successfully living the life of friendship with God and with the children in a room where the entire atmosphere seems to belong in the Heavenly Father's house. Handicaps such as having the child seated facing the light, the intrusion of sounds from other rooms, clashing of gaudy colors, and dingy and cracked walls and ceilings are escaped in a properly designed room. When one travels throughout the land and sees what terrific handicaps in the physical equipment church school workers have endured patiently, one wonders at the large number of loyal teachers who have continued in church school work. In the task of helping young folk find their places in the important enterprise of building a new world and of joyfully and effectively living their own creative lives in such a world, a church building that in all its structure, design, decoration, and equipment radiates an atmosphere of strength and beauty, becomes seemingly almost a living personality in the significant partnership of the worker and God and the pupil.

The treatment of the windows of the rooms used for religious educational work is important. Windows should admit light freely, but also should aid in rendering the room attractive and help make children happy to be in the Father's house. A medallion in color or symbols of wrought iron add a needed touch to the windows and prevent a too close identification with the public school building.

The careful use of symbols in the decorations of the room, or as inserts in some of the window openings, contributes to the teaching values of the room. Symbols speak a universal language, and express more than words. They help to connect the mind of the child with universal factors of religion, and may be used in connection with addresses or stories given by the teachers or minister. Such symbols as the cross, the rose, the lily, and the chalice not only effectively adorn the room, but seem to fit properly into the total church structure and help identify it with one's life as a religious person.

But someone says: "This is all very fine, but how can we get such a building? We are handicapped by lack of funds and lack of talent to design such a building." Let us refuse to be handicapped by lack of funds. The smallest building can be effective for its purpose if it is expertly designed. The designer or constructor of a building that is to become the scene of such holy and noble tasks as leading boys and girls in living a life that is a partnership between God and humanity, must have in his soul the best idealism that can be known. He must be a creative personality and must love both the child and God. Designing a church building must be an expression of fellowship with those who are actively building the Kingdom. Church school workers can insist that the plans for the new building be prepared by such a person, and that the religious educational interests be well represented on the planning committee. They should make up a list of requirements and then carefully watch the development of the plans and see that essentials are not eliminated during the progress of planning.

Several denominations maintain experienced and expert helpers to show churches how to design the most efficient buildings possible for particular situations. Where such services are not employed some of the rooms are apt to be too large, or some ceilings too high. Other errors creep in, all of which mean waste of money and doubtless eliminations of the essentials. Frequently the main sanctuary is too large for ordinary usage. Perhaps it would be possible to reduce the size of the sanctuary sufficiently to secure the addition of a juvenile chapel or to secure a sufficient number of classrooms. Such revision of plans often results, also, in securing a main church sanctuary of finer proportions than would have been the case had a greater amount of money been expended on it.

Church school workers can do much toward cultivating on the part of the congregation an interest that may result in a generally enthusiastic support of a building program adequate to provide for all the activities required in the church. Stereopticon slides illustrating pleasing rooms in new buildings, and efficient floor-plan layouts can be borrowed and exhibited. Booklets and posters illustrating the desired rooms may be obtained.

There is the possibility of significant religious educational values in the new church building enterprise itself.

(Continued on page 43)

Voiceless Teachers

Character in Church School Equipment

By H. E. BENNETT*

A BETTER understanding of the influences which really educate gives an increasingly prominent place in the development of character to the voiceless teachers and wordless lessons which are not listed in the curriculum. There are sermons in stone, rich in theology and symbolism, for those penetrating souls who can read sermons into stones; but in the things which men have made, and which constitute the physical environment of religious teaching, there is a definite and inescapable spiritual training of the "stimulus and response" type.

It is an axiom of pedagogy that habits of good English usage are caught rather than taught. The sum total of little differences which distinguish the well-bred from the uncouth are acquired not so much through formal instruction as through contact with refined persons and tasteful things. Only through becoming accustomed to the niceties of life do the crudities become repulsive.

The same thing is true of the more sturdy and fundamental moral virtues. "Honesty is the best policy" as an adage is full of virtue, but a thoroughly honest attitude is acquired only from sincerity expressed in innumerable little things in the lives of associates and in the character and workmanship of the things with which one is surrounded. A pretentious church front with shabbily made pews and decorations and with bare classrooms, uninspiring, ill-kept, and cheaply equipped, has much the effect of hypocrisy in its influence on character building.

In passing from the church into the religious education building, one often experiences a let-down in tone amounting to a shock. The inspiring dignity which should mark the house of God is compromised by characterless classrooms, assembly rooms devoid of beauty or suggestion of religious purpose, and furniture of obvious discomfort and cheapness. Yet it is in these rooms that children, infinitely more susceptible than their elders to the influence of environment, are supposed to learn to love the House and Word of God.

As a matter of financial policy it would seem unwise to make a large investment in a building for religious education only to diminish its effectiveness by skimping in the much smaller expenditure required to give the interior an appearance and atmosphere worthy of its purpose. It is the inside, not the outside of the building, which influences the child in his religious instruction and development. It is the furniture with which he comes into immediate contact that provides the intimate atmosphere and background for his learning and worship. Uncomfortable seats are an effective means of discouraging attendance as well as of distracting attention.

Learning efficiency is always in proportion to attention, and attention is distracted by any discomfort, restlessness, or fatigue. Furthermore, physical impressions necessarily affect the character of mental impressions which they accompany and of which they become a part. Exalted spiritual conceptions may be made repulsive through association with disagreeable physical situations. Religious education deserves equipment which will contribute to the comfort, to the attitude of alert interest, to the sense of refinement, and to the ideals of sincerity of every learner.

Church school equipment should not be showy or ornate; it need not be elegant or luxurious; but it must be good. It is not the function of furniture in a classroom to attract attention and, therefore, it should not be aggressively ornamental or brightly colored. It should serve the purpose for which it is intended as efficiently and unobtrusively as possible. In seating, this ideal demands first of all scientifically determined design and proportions which will make an attentive attitude on the part of the pupil the most natural and comfortable and the least fatiguing. This requires seats low enough for pupils to have their feet squarely on the floor with no pressure under the knees. There is little danger of seats being too low for comfort. It also requires a comfortable back support for the small of the back; a seat suitably sloped and shaped and sufficiently shallow, front to back, to permit each

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individual to reach and use the back support provided. It especially means avoidance of the typical scoop or saddle form of seat with a pronounced ridge or elevation at the rear of the seat, which makes erect sitting tiring or impossible.

Ecclesiastical tradition and architecture is rich in suggestion for the decoration and equipment of the church, but has no contribution to offer for the equipment of the church school. Too often "period" style of furniture is designed solely for its appearance appeal, and frequently at the sacrifice of every ideal of comfort, good posture, or practical utility. The proper equipment for a church school is a problem as new and as modern as that of organization, curriculum, and methods of instruction. There is no reason why it should not represent the best ideals of this modern age for which it is developed. Certainly it would better represent the highest standards of a machine age than a machine-made, shoddy imitation of medieval craftsmanship. If genuineness, quality, character, and workmanship are demanded, it will be possible to leave to future generations a heritage of equipment, as well as of architecture, of which they may say in the words of the poet:

> In the elder days of art,
> Builders wrought with greatest care
> Both the seen and unseen part
> For the gods see everywhere.

And perhaps no spiritual lesson is more needed in this modern day of mass production than that hidden values and unseen perfections should prevail in machine-made products as well as in those made by less efficient means. There were cheap, dishonest, and unworthy products perpetrated in the "elder days of art," but it was only those which the "builders wrought with greatest care in both the seen and unseen parts" that survived to teach their lessons of honesty to later generations. Whatever the style of the equipment, genuineness in quality and refinement in tone should not be ignored, nor those hidden values which are best known by the character and reputation of the maker whether a modern mass production manufacturer or an ancient individual craftsman.

Among commercially distributed types of modern equipment, none has been sufficiently associated with church schools to be regarded as distinctively appropriate. The present tendency to draw on the experience of the public schools for guidance is wise so far as ideals of genuineness and quality prevail. In school equipment there is a rapidly increasing tendency to use furniture in which steel is substituted for wood in the structural parts. While some such furniture is crude and unsightly, some of it has a quality with a distinctive character and appearance which is not possible to all-wood construction at the same price level. As long as church schools must be equipped at unit prices lower than usually paid for kitchen furniture, it is possible that the inherent values in this steel-frame type of construction will outweigh the traditional prejudice in favor of all-wood products. Steel imitations of wood are repugnant to ideals of sincerity; but structural parts of steel may have a distinctive gracefulness of their own with greater freedom of design than is possible to slender wooden sticks.

Modern plywood surfaces are more beautiful and durable than any except expensive grades of solid wood. Under the guidance of the United States Department of Commerce, a very pleasing "school furniture brown" has been adopted as standard for the color of wood finish on school equipment. For many reasons this standard color is safer and more satisfactory for church school equipment than special colors which an individual architect may select in an attempt to match up with wood trim. Pyroxylin lacquer is now most generally used for the surface finish of the better grades of furniture because of its greater reliability and durability, the readiness with which it may be cleaned, and its soft toned effect, in comparison with the varnishes used on products of a similar grade.

Economy is necessary in the purchase of equipment but it is measured not by low price so much as by low maintenance cost and slow depreciation. Durability is less a matter of how long a piece can stand up as of how long it will retain its beauty and efficiency for worthy service. The durability of a chair should be considered as ended when joints squeak or loosen, when broken rungs or splintered edges distract attention and imperil clothing, when finish is sticky, discolored, or offensively marred. The worst of shoddy equipment is that it does continue in service when it is no longer fit to do so. Bad furniture is dilapidated by usage; good is mellowed, becomes more friendly, takes on increasingly the beauty of nature's "antiquing."

The highest priced furniture is not necessarily the best but it is altogether probable that the lowest priced is the worst. Limited funds, combined with the American obsession that everything must be done in the immediate present, are responsible for much of the cheap and unsatisfactory equipment in our churches. Let us express faith in the enduring character of religious education by building so far as we can to high ideals and leaving to others the privilege of carrying on the work.

"GENUINENESS IN QUALITY AND REFINEMENT IN TONE" SHOULD CHARACTERIZE CHURCH SCHOOL FURNITURE

Interior Decorations for the Classroom

By Henry Edward Tralle*

WE ARE no longer satisfied merely to have complete separation of group from groups, for Christian education, in a building of standard schoolhouse construction, with plastered partitions and single hinged doors and corridor connections.

We are concerned today, also, to have the interior trim and finish and furnishings in each of these rooms of such character as to provide a quiet, comfortable, attractive teaching-situation.

In order to have such a teaching-situation, we must have, first of all, a room that is in itself a good school room. Of such a room the following may be said:

1. It is rectangular in form, but its length is never quite twice its width. A square room is unesthetic and illy adapted to educational uses. All angles in the room are right angles. Curves and either acute angles or obtuse angles have no place in a school room.

2. It is free, so far as possible, from irregularities due to columns and beams. Where these must appear, they should be handled esthetically with a view to symmetry. Many school rooms have been made exceedingly unattractive by inattention to this detail.

3. It is an outside room, the window-glass areas being from one-fourth to one-sixth of the floor area of the room. Casement windows with small panes of antique or cathedral glass are desirable in a Gothic building. Where finances permit, the glass is leaded, and includes colored medallions, the figures and symbols being suitably selected for the pupils who are to use the rooms. Curtains and draperies soften the light and add greatly to the attractive appearance of the room. Electric-light fixtures should have some esthetic value.

4. It has provision for adequate heating and ventilation. Transoms insure cross ventilation. No school room has adequate ventilation from windows alone, unless it is a corner room. Forced ventilation in these rooms, except in a congested district, is thought to be undesirable, because of the comparatively small size of some of these rooms and the incidental noises and drafts, because of the difficulties of satisfactory operation, and because of the added cost. Vapor steam heat is considered to be the most desirable. Radiators should be selected and placed with a view to making them inconspicuous.

5. It has built-in blackboards that are handled esthetically. The blackboard in a classroom of average size is three feet wide and two and one-half feet high, with the addition of a strip of cork-board one foot in width on each side. The cork-board is an esthetic as well as a teaching asset. The blackboard is provided with a chalk-rail, and the whole is enclosed in a frame in harmony with the other wood trim of the room. In some of our larger, more expensive church school buildings, we have a specially designed combination blackboard, tack-board, and supply cabinet, with doors keeping blackboard out of sight when not in use.

6. It has built-in supply cabinets. In a small school, one cabinet for each department is sufficient. In a larger school, there is needed also a supply cabinet in each classroom.

7. Its door is more than a door. It has a visualization-pane, handled esthetically, for the convenience of supervisor and visitors and the protection of the pupils. In some buildings, there is a specially designed door with service-box and visualization-panes, with esthetic cross-form effect. In other buildings, the service-box, for convenience of secretary and treasurer, is placed in wall, instead of in the door.

THE teaching-situation in a church school room also is helped or marred by the character of the interior trim and finish.

1. The character and color of the wood trim of the room must have careful consideration. Whether it be oak, or pine, or birch, or some other wood, it should be treated in such a way as to bring out the natural grain. In some buildings, a good result is obtained by painting in light colors. All strong, dark colors should be avoided, as these are more absorbent of light waves, and tend to produce an effect of gloom.

2. Walls and ceilings should be of perfectly smooth finish plaster, painted in colors with lead and oil paint, lighter shades predominating, flat finish and stippled in monotone, same color being used from baseboard to ceiling or molding, with slightly lighter shade on ceiling. Such walls are more attractive in appearance than the ordinary sand-finish wall, and are more sanitary, because they retain less dust and can be washed. The walls of parlors and clubrooms may have attractive textured finish or possibly wood paneling. Every schoolroom should have at least one beautiful, inspiring picture, on a larger unbroken wall-space, conspicuously placed and well lighted, hung low enough to be on eye-level for the pupils. Every picture should have a spiritual message that can be appreciated by the pupils of the grades using the room.

In seeking a desirable teaching-situation for Christian education, special attention must be given to floor coverings. It is assumed, without further discussion here, that due regard also will be had for esthetics in the selection of the furniture, and that advantage will be taken of a harmonizing color scheme for the entire room-interior.

IT IS becoming more and more evident that carpets constitute the most desirable floor covering for any room used for Christian education, for the following reasons:

1. Carpets give to a church school room a distinction that is not generally possessed by the public school room or the college room, which are traditionally and excessively bare and sombre. They give it a domestic touch that emphasizes the close relationship between home training and church nurture. They suggest warmth and affection and comfort as opposed to a cold and heartless institu-

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tionalism. Carpets in the church school room, therefore, are indirectly suggestive of the greater importance of Christian education as compared with other kinds of education. Thus carpets enter into the curriculum and become a valuable factor in the teaching itself in the church school.

2. Carpets contribute potently to an attractive appearance in the church school room. They assist us materially in teaching pupils that the Christian life is a beautiful life, that God is the author of beauty, that the church is concerned with the finer things of existence. Linoleum lacks something that the carpet provides. The same is true of the mastic compositions. Wood soon becomes marked and spotted, and therefore unsightly, unless waxed or stained frequently. After a cork floor has been used a while, it becomes quite unattractive in appearance.

3. Carpets constitute the most effective acoustical treatment that can be given a church school room, and insure easy speaking and listening. Good acoustics in a room depend in large part on a proper proportion of absorptive areas as compared with the reflective areas. Carpets are highly absorbent of sound waves. If carpets are not used, it is absolutely necessary to apply absorbent acoustical material to the whole of the ceiling, in order to secure a satisfactory acoustical situation, because the hard gypsum plaster now generally used is highly reflective. The old soft plaster was to some extent absorptive.

4. Carpets in the church school room constitute the most satisfactory insurance against a "noisy class." First, because pupils are unconsciously influenced through the indirect suggestions of the carpet and the other attractive features of the room, all of which are constantly saying, "Be quiet." Second, the carpet obviates the noises made by the shuffling of feet and the movement of chairs that are so noticeable on other types of floors, and at the same time picks up and kills, so to speak, many of the noises of speech.

5. Carpets are more sanitary than other floor coverings. The chief justification for this statement is the vacuum cleaner. The old idea that carpets were unsanitary has been banished with the invention of this useful aid to cleanliness and health. Moreover, dust particles and disease germs are held fast in the interstices of the carpet and are not allowed to be loosed in the air of the room and to get into our lungs, as they are when on wood or linoleum or other floors.

6. Carpets cost less money than other floor coverings, if we take account of all the facts involved and expect to have a teaching-situation that is at all satisfactory. In a building of fireproof construction, the carpet lining and carpet may be placed immediately upon the untreated cement surface, provision being made, of course, for fastening. This is now the general practice in the better hotels. A composition floor would cost less than carpet, but its cost combined with the additional necessary expense of acoustical material on the ceiling would be considerably more than the cost of carpet, and would not be in any way so satisfactory. In non-fireproof construction, the combined cost of acoustical ceiling-material and any floor covering other than carpet would cost more than a good carpet. The cost of upkeep is considerably less in a church school building with carpets than in one with other floor covering, as we have learned through experimentation and from talks with numerous janitors throughout America. Carpets last longer than other coverings.

Friends Who Have Gone on Before

DURING recent weeks a number of friends who have rendered significant service to Christian education, particularly in the Sunday school, have passed on to their reward.

J. M. Duncan

J. M. Duncan of Toronto, Canada, who for many years served as editor of Sunday school publications, first of the Presbyterian Church in Canada, and later of the United Church of Canada, died as the result of an automobile accident. Dr. Duncan was for years a member of the Executive Committee of the International Council and rendered distinguished service as a member of the International Lesson Committee. A few years ago he retired from active service.

Merton E. Church

Merton E. Church of Falls Church, Virginia, was a splendid type of Christian layman who contributed liberally of both his time and his means to the support of the church and the Sunday school. For several years he was a member of the Executive Committee of the International Council and was active in the support of the Virginia Council. He died at his home on September 16 at the age of 73 years.

W. Fred Long

W. Fred Long of Jackson, Mississippi, General Secretary of the Mississippi Sunday School Association, familiarly known throughout the country as "Big Brother Fred," passed away on August 17th. In the days of lay leadership in the Sunday school he was a well known figure, having spent over thirty years as an employed officer in organized Sunday school work.

Burton J. Vincent

Burton J. Vincent of Chicago, Illinois, died on September 4. For many years he was editor of the Sunday school literature of the Free Methodist Church, and the high regard in which he was held by those who knew him best was evidenced by his election shortly before his death to the office of bishop. Bishop Vincent served for many years on the International Lesson Committee and later was a member of the Educational Commission of the International Council.

Ray G. Fletcher

Ray G. Fletcher, who for fifteen years was director of religious education in the House of Hope Presbyterian Church, St. Paul, Minnesota, passed away on August 10. He had resigned his position in St. Paul to become assistant professor at the Presbyterian Theological Seminary in Chicago. He was for years active in the work of the International Council and served as a member of the Committee on Education and later on the Educational Commission. His sudden death in the prime of life was a great shock to his many friends.

In accordance with an established custom, a more complete memorial of the life and service of each of these, and of other friends who have passed away during the year, will be presented at the annual meeting of the International Council in February, and published in the Year Book.

Remodeling Church Buildings for Sunday Schools

How the little old Church may become a thing of beauty and service

By JOSEPH HUDNUT*

THE development of church planning occasioned by the new types of Sunday school organization and of teaching has been rapid and, of course, largely unforseen. Only a few years ago a single room sufficed for church services and for Sunday school; after that came the basement room used for both Sunday school and social meetings; then, in the decades 1885-1905, the "Akron" Sunday school, with its radiating classrooms opening with folding partitions into a central area; and then came the introduction of specially designed classrooms and assembly rooms adapted to each Sunday school department. At present we are in a transition period in which very small classrooms are giving way to larger rooms, and the place of departmental assembly rooms for the worship service is gradually being taken by children's chapels.

FIGURE 1. A

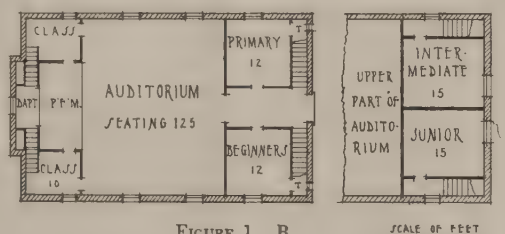

FIGURE 1. B

Naturally the church buildings of the country have not as a whole kept pace, in their physical aspects, with these rapid developments in Sunday school requirements. Church buildings cannot be re-built in a day; they last rather for generations; and even when they become outworn there are often sentimental reasons (which rightly should be considered) which prevent reconstruction every quarter century, whatever may be the demands of scientific teaching.

In any case, only the more progressive church communities would desire to meet these demands. Churches are still being built with basement Sunday schools or with the "Akron" scheme—or with some specious compromise between these. Thus they are obsolete as soon as they are built: a condition to be deplored, but one which is, under the circumstances, quite natural and even inevitable.

Thus it happens that there are thousands of church buildings, ill adapted to the uses of a modern Sunday school, which cannot immediately be replaced by buildings which are so adapted. Obviously, there should be, in such cases, some middle course between a complete replacement, on the one hand, and on the other hand the continued use of an existing building which lays so great a burden upon the Sunday school; and such middle course may often be found in remodeling or building over the present Sunday school structure.

There is such a variety in the types and sizes and construction of churches that it will be difficult to offer any very practical advice respecting the different ways in which this remodeling may best be carried out. The practical course is to study each case independently; and for that work the departments or bureaus of architecture of the various denominations are especially equipped. The plans of the church building, some photographs of its interior and exterior, and a general account of the situation to be met should be submitted to such a department, whose advice, based on special experience and knowledge applied to the specific case in question, would of course be far more valuable than any advice which could be offered in an article so general as this. I am considering here only some very general aspects of the problem.

For general guidance in the principles and practices which should underlie building for religious education, the reader is referred to *Housing and Equipment for the Church School*, a pamphlet prepared cooperatively through the International Council of Religious Education, and which may be had from any denominational publisher for fifty cents.

SUBDIVIDING AN AUDITORIUM†

Let us consider first the one-room church building. I believe that it is unwise to attempt to subdivide such church rooms by means of curtains or folding partitions: first, because these are of very little practical use in isolating the different classes, and second, because they are unsightly. It has been demonstrated over and over again that efficient classroom work cannot be carried on in rooms separated by folding partitions. I think it is hardly necessary to labor that point here.

There are, in such cases, two alternatives to the use of folding partitions: first, the subdivision of the auditorium by permanent partitions, and second, the construction of a wing or addition containing the Sunday school rooms.

Figure 1, "A" and "B," illustrates a method of subdividing a one-room church which was so large that it could still serve the church community even after this reduction. "A" shows the plan of the church before remodeling, "B" after remodeling; and it will be seen that no less than six Sunday school rooms have been added: two of them at either side of a new sanctuary, two at the entrance of the church, and two in a mezzanine, where they are reached by stairways leading from the vestibule.

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† The illustrations which accompany this article are not intended as plans for church buildings. They are merely diagrams whose purpose is to make clear the points brought out in the article. Number of rooms and room sizes will need to be determined in the light of the needs of a particular church.

Building on a Wing

But suppose that the auditorium, being just large enough for the services, cannot be thus subdivided. In that case it may be practicable to build on a wing.

Now a wing will of course very greatly affect the appearance of the church; for that reason alone it ought not to be built without the advice of an architect; and besides, it will require in each case some expert study to determine just what kind of a wing (or wings) should be built to meet a particular condition. The existing plan, the shape of the lot, the exposures, the direction in which the building is approached, the architectural style, the materials, the number and enrolment of the classes—all these have to be considered. It ought to be perfectly obvious that no rule could cover conditions which can be so varied and so complex and which involve so many technical matters. The departments and bureaus of architecture exist primarily to advise individual churches concerning these problems, which, by their very nature, are bound to be individual in character.

Fig. 2. A B

But, generally speaking, I can say that a wing ought to lead from the narthex or vestibule of a church or, if that is impracticable, then from the side; and that the least desirable arrangement is a wing which leads from the rear of the pulpit platform.

When a wing leads from the narthex or vestibule, as in figure 2, "A" or "B" the "circulation" of the church—that is to say the means of getting from one part of it to another—is concentrated around a single unit (the narthex) and that unit is directly reached from the main entrances. In other words, you can go directly from the main entrance to any room without confusion or without passing through other rooms; the building has a "backbone"—is *organized* compactly and efficiently. If there is a general Sunday school assembly in the auditorium, the various classes can pass from the auditorium to their classrooms easily and without confusion; and all the rooms can be lighted, ventilated, and isolated from each other.

But the conditions of site, of architectural beauty (an important one), or of exposures may make a side wing preferable. Figure 3, "A" and "B" illustrates such wings: "A" being parallel in axis to the auditorium, "B" being at right angles in axis.

"A" has this advantage: that all the rooms on the first floor can open directly from the auditorium, so that a side aisle of the church can serve as a corridor or passage between them. If this aisle is sufficiently wide and if it leads directly to the entrance vestibule the arrangement is tolerable and affects a considerable saving in the cost of construction without creating a great congestion in circulation.

"B" is better in that it provides a less congested circulation (and circulation, next to lighting, is the most important consideration in school room planning) but a separate Sunday school entrance should be provided: otherwise children must pass through the auditorium to reach their classrooms. This additional entrance serves to separate the circulation into two parts, one for the church, one for the Sunday school, and that is not a serious disadvantage when there is no general assembly; but it does tend to destroy the complete unity of the building as a whole, and if the auditorium is used for Sunday school work or social purposes the congestion in going to and from classrooms and auditorium might become quite acute. "B" often gives a good exterior effect and provides an additional exit for the auditorium.

Still another method of adding to a church is a wing built at the pulpit end. But except where the site or other conditions especially demand it, this is the least desirable way in which to build on new rooms. This is true because, (a) it is impossible to unify the circulation of the building—no one system of corridors or halls can serve all parts of it, (b) the new wing is inaccessible from the front of the building (presumably its main approach), and (c) because access to the classrooms from the auditorium is to be had only from the front. In addition to these reasons is the fact that it is extremely difficult to make a rear addition look well and it is apt to injure the interior aspect of the auditorium by cutting off the light from the Sanctuary or introducing doorways on either side of it.

I have considered now only the one-room church, but of course wings can be built on churches having more than one room, and these wings can be one or two stories high.

Subdividing a Basement

A common type of the church which has more than one room is the church with a basement Sunday school. During the decades when it was thought improper for children to meet in the auditorium and when Sunday school instruction was largely unorganized and confined to little children only, the basement offered a practicable and economical space where the Sunday school, in one mass, could meet. The progress of Sunday school management and organization, of the sciences of ventilation and acoustics, and a truer understanding of child psychology have rendered such methods of teaching obsolete; but the basements remain.

Fig. 3. A B

Now whenever it is possible to do so, these basements should be immediately abandoned for Sunday school purposes. They may become clubrooms; meeting places for adults; drill halls for Boy Scouts; banquet halls for church suppers; but no Sunday school work should be permitted in a basement, if that can be avoided.

It may be, however, that a church is compelled, because its limited means to make a temporary use of the basement for its Sunday school—or for a part of its Sunday school. In that case the basement room may be subdivided.

If only a part of the Sunday school is to remain in the basement, I recommend most strongly that this part be the older young people's and adult classes. We can put only two classes, let us say, in a new wing; then let those classes be the beginners' and primary classes.

Figure 4, "A" and "B," illustrates two ways of subdividing a basement, "A" having a wing which provides beginners' and primary rooms above ground, and "B" having all of the classes in the basement. "A" has a social hall—a large room for meetings and dinners—while in "B" this is not possible, since all the floor space is needed by the Sunday school rooms.

Obviously, "A" is much the better of the two; and the reason for this superiority is the fact that we have given so large a proporton of floor space to the one large room. A basement under an auditorium is necessarily ill suited to a plan which calls for a large number of small rooms because all of these small rooms have to have outside walls. The central part of the basement cannot be cut up into small rooms unless, as in "B," these are deep and

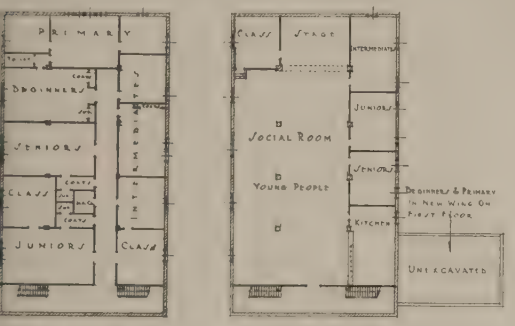

Fig. 4. A B

narrow—that is to say, unless they are poorly lighted. Besides, one has always to consider, in arranging partitions, the position of the posts which support the floor; these, combined with the rigid boundaries imposed by the shape of the church above, make it very difficult to work out a "flexible plan," one in which the sizes and shapes of the rooms are determined by their use rather than by some structural requirement. So, even if we do not consider the lack of good air, or any psychological reasons, the basement is still a very poor place for a Sunday school.

Rebuilding the "Akron" Type

The "Akron" type of Sunday school room had at least this merit: that it lifted the children out of the basement. Beyond that, little can be said for it.

The remodeling of such a room presents some almost insurmountable difficulties. Take for example the room illustrated in Figure 5—a typical Akron room. You will notice first that all of the light and air is monopolized by the individual class units, leaving the central space (when the folding partitions are closed) dark and close. Observe, too, that only two class units on the main floor, and two in the gallery, can be reached directly from the stairs; if we are to make these units into class rooms some means of access must be provided to them from the stairs.

Figure 5 illustrates an attempt to accomplish this difficult feat, keeping in mind the necessity of keeping building costs at a minimum.

A semi-circular corridor is built to extend from stairway to stairway just in front of the line of the gallery and over this is a similar corridor, both being separated from the central space by a solid partition. From these corridors

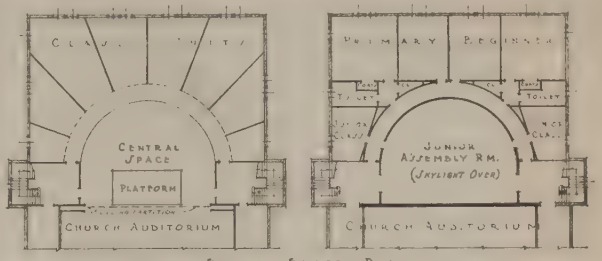

Fig. 5. A

open the classrooms and assembly rooms which replace the old class units.

The columns and beams of the old structure are left undisturbed; only the light partitions are to be torn out and rebuilt in the manner shown; and it will be seen that all the departments are provided for except the juniors; and for the juniors there is left what was formerly the central space of the Akron room. This space is now a semi-circular room with a very high ceiling, lighted by a skylight and ventilated through the stair ways (or by a blower)—not a very desirable room, certainly, but one which could be used for the junior assembly provided there are, as in this case, junior class rooms across the corridor.

In what is now the second story, in order to do away with the sloping floors of what was the gallery, I would build the new corridor, if possible, on a level with the rear of the gallery and then bring all the floors up to this level by blocking. That would give low ceilings; but these are not a defect in a small room.

I believe that we shall eventually build independent buildings or wings for every church in the country. We are beginning to understand at last the immense seriousness of this problem of religious education; we want to meet

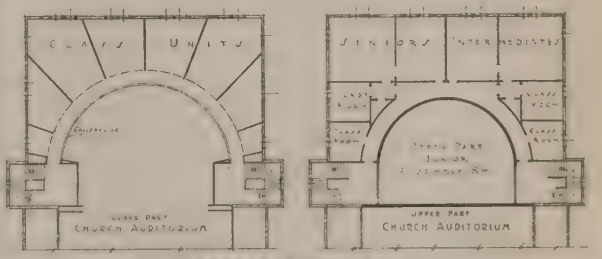

Fig. 5. B

fairly and generously the responsibility which rests upon us properly to teach our children; and for that end only the best equipment will answer. Remodeling can seldom give us that best equipment; but it is, at least, a step in the right direction.

A bulletin entitled **Housing and Equipment for the Church School** *has been prepared and approved by the International Council of Religious Education. It may be secured from your denominational publishing house. Price, fifty cents.*

Laboratory Schools in Minnesota

By H. L. Stright*

LATE one afternoon I met a friend of mine on the street. He is a business man and has been the superintendent of a Sunday school for many years. After exchanging the usual greetings he said—

"I've been intending to come to your office for the past month. I've been wanting to ask you some questions about the 'model schools.'"

"Some of our people thought we shouldn't even apply to be selected as a model school," he explained, when we had reached the office. "You see, our equipment is not first class and we have many difficulties with which to contend, but I do think we ought to make the best use of what we have."

"You are right," I agreed. "Do you know that in *Standard B*, which we use as a basis in surveying our Laboratory Schools, only thirty-five points out of five hundred are given for rooms and equipment?"

I reached for a report which lay on my desk and handed it to him. "You will be interested in this document," I said, "a similar one will be presented to your school in the near future."

The document referred to was headed "Recommendations Presented to the————————Church School by representatives of the Board of Religious Education of the Minnesota Council of Religious Education."

He looked over the brief, introductory paragraphs. He asked a few questions about the recommendations for the kindergarten department, and then his eye fell upon one of the recommendations for the primary department.

"There! That's a helpful suggestion." He read further. "May I take this? My wife is superintendent of the primary department. This will help her."

"Surely," I told him. "Take it along with you." Then I added, "Recommendations will be made to your school by the representatives of the Board of Religious Education that will be as much to the point as these are."

Briefly I refreshed his mind as to our procedure with the Laboratory Schools, which had been explained when the matter was first presented to his school. I pointed out a few particular recommendations from the sheet which he held and told him of the enthusiasm with which that report had been received, some of the recommendations of which had been put into effect before they had been formally presented.

Of necessity our conference was short, but the interview gave rise to a train of thought on my part that carried my mind back over a period of several months and into widely separated parts of the state of Minnesota.

LESS than a year ago the Minnesota Council of Religious Education approved the plan of the Board of Religious Education covering the laboratory school project. The plan called for the selection of not more than ten church schools for special study. These schools were to be of different types with respect to size, equipment, and location. The following were stated as the objectives:

1. To encourage and popularize the use of the International Standards of Religious Education.

2. To indicate a method by which any church school could use the Standards.

3. On the basis of the accomplishments of these few schools indicate to others by specific example, the possibilities for improvement in their own church school.

Accordingly application blanks were sent out to the church schools of the state. One of the schools making application had an enrolment of thirty-five and was meeting in the open country in a school house. At the other extreme was a city school, with an enrolment of nine hundred, fully departmentalized. The types were classified with respect to location, as—open country; in towns under 2000 population; in towns over 2000 and outside the Twin Cities and Duluth; and in the three cities. They were classified with respect to equipment, as—one-room, two-room, three-room, four-room, and the well equipped school with provision for all departments. The enrolment groupings were—under 100; 100 to 199; 200 to 299; 300 to 499; and 500 and over. The ten schools finally selected had these three elements in different combinations.

THEN our procedure was as follows:

1. A meeting of members of the Board of Religious Education of the Minnesota Council of Religious Education with teachers and officers of the school to present the idea of the project and go over *Standard B*, briefly.

2. A visit to the Sunday session of the church school by representatives of the Board.

3. A scoring of the school by the teachers and officers, assisted by representatives of the Board, using the *Standard B*.

4. Re-visiting the school and completion of the scoring.

5. Presentation of recommendations to teachers and officers and their adoption or rejection of items therein.

6. Monthly reports from the school covering the recommendations adopted.

This procedure has been followed except where time did not permit a second visit and complete scoring of the school. This has been impossible in some of the schools which are in distant parts of the state. In three instances the scoring of personal qualities was omitted, but that section was called to their attention.

During its first and experimental year, all of the objectives were accomplished in a limited degree. The project has aroused widespread interest in the Standards, and publicity has been given to them at conventions and institutes throughout the state. Few, if any, conventions have passed without pastors, officers, or teachers securing one or more of the Standards for their own use.

Also, the project has given the state staff and members of the state Board of Religious Education a definite contact with several concrete situations. The accomplishments of these Laboratory Schools are cited in answer

(Continued on page 47)

*General Secretary, Minnesota Council of Religious Education, St. Paul, Minnesota.

Every Church Training Every Leader

Overcoming Training Resistance

By Forrest L. Knapp

"HOW can we overcome training resistance?"

This question came from a church school superintendent in a county Sunday school convention. is a fundamental question, for we know that leaders in hristian education need training, and we know that many them seem to offer strong resistance to it.

The patent medicine vendor on the street corner may be ble to offer a cure for every ill, but in Christian education ne must be a bit cautious. However, there are some suggestions for the motivation of leadership growth which ay be of practical value to a few churches at least.

Assign Easier Tasks First

The growth of church school leaders can be motivated y assigning the easier tasks first. It is a recognized law f human nature that the satisfaction of success is one of ne strongest stimulators to further effort. Lacking such atisfaction, most people quickly become discouraged and nd little cause for even making the effort to try. Occasionally some genius, who may be looked upon by his ellows as a bit queer, stays with a job year after year hen there is no sign of progress, but such persons are rare, nd perhaps they, if they be geniuses, can see more signs f success than are visible to duller eyes. Just a slight aste of success is a powerful inducement to the most persevering.

In the cases of some folk it may be that the best way to earn to swim is to be thrown into a deep pool the first ime, but with the large majority of the uninitiated such a rocedure would tend to drown whatever desire there may ave been to learn the art.

Let us imagine what actually happens in the case of the irst teaching experience of most church school teachers. f the new teacher is particularly fortunate, the request to each is presented to him at least a few days before his irst Sunday. After all the objections he can think of ave been submitted, the superintendent forces him to agree o try, places the "quarterly" in his hands, and assures im that it will all be quite easy. When the insistent uperintendent is gone, the victim sits with mingled feelings f resentment and fear, wondering what in the world he vill do to keep those wriggling youngsters interested and uiet for twenty-five minutes on the following Sunday.

When this inexperienced teacher stands uncertainly efore his first class, the pupils are ready to sit as an examining committee and administer annoying tests of his eaching skill. In many cases the ordeal of the examination is too severe, with the result that, when the session s over, a terrible dread grips his heart, and only the unvillingness to go immediately to the superintendent and esign prevents his giving up the job at once. Possibly he vill last for several weeks, or even a year, if social pressure and his fear of admitting failure are strong. But once et him free himself from his unpleasant responsibility, and all the king's horses and all the king's men" cannot again get him to face a class in the church school. The failure of his first attempt is too heavy a load for even these forces to overcome. True, this does not represent a universal situation, but may not the great turnover in lay leadership in Christian education largely be due to the failure of the inexperienced in their first attempts?

Now let us look at some cases of a different type. Two girls of junior high school age are invited to assist the kindergarten teacher in her work during the hour of the church service. The first tasks assigned are very simple—preparing the tables and chairs, bringing supplies from the cupboard, and helping the children to remove their wraps. Even these responsibilities cannot be fulfilled without some explanation, and they are very important, but they are sufficiently easy that from the very beginning there is success, with the natural satisfaction which accompanies it.

As the months go by responsibilities are gradually but not too rapidly increased. The girls become thoroughly absorbed in their work. No sooner has the session on one Sunday ended than they are looking forward to the next. At the end of the first year their enthusiasm leads them to apply for a place on the staff of the vacation church school. During the winter they register, with some of their older friends, in the training school, even though they are under the minimum age limit for credit. When they reach their senior year in high school, they are still working in the kindergarten of that same church, and the whole experience is for them a joy forever. Their first experiences had brought to them the satisfaction of success, not the discouragement of failure.

A young woman is asked to become principal of the junior department. She has had some special training, but not much. Her responsibilities in the church school have thus far been limited to teaching. In advance of the first Sunday she and the general superintendent spend much time in conference making plans for the service. Every item for the service is carefully selected and is written out in full. When the time for the worship service arrives, both the superintendent and the new principal are sitting on the platform before the pupils. The superintendent gives the call to worship and takes the leading part throughout. The somewhat uncertain young woman has a limited share, and for it she is well prepared. As she speaks, her voice trembles a bit, but no one seems to notice, and the pupils are attentive. When the service is over, the superintendent whispers just a word of approval. As the new leader of the juniors walks home that day, she realizes that she might have done better, that she was uncomfortably nervous, but there is a stronger feeling that she *can* and *will* succeed.

In these illustrations there is a fundamental point for the solution of the problem of motivation of leadership growth. For the person who is uncertain of his leadership abilities, who looks with fear upon tasks of leadership, it is highly important that his first experience result in satisfaction and happiness. If it is to do so, it must be

within the range of his ability, even though it should be of sufficient difficulty to challenge his best.

Show the Leader His Needs

Leadership growth may be motivated by showing a leader where he needs to grow.

There are thousands of church school leaders who have no reason for thinking that their work is not meeting with reasonable success. The only standard for them is that set by their fellow-workers, and they seem to be measuring up to that. Perhaps the pupils seem interested and are well-behaved. The Golden Text is memorized without undue resistance. There is regularity of attendance. The offering is good for the ability of the children to give. Many leaders in this situation are entirely conscientious and would be willing and glad to grow, if they knew that growth is needed. They are like a person of normal height who is not conscious of his limited size until he finds himself throwing his head as far back as it will go in order to look into the face of a circus giant. To the normal person such an experience is revealing, and to the man who is tall enough so that he can see over the heads of most of his fellows, it is almost humiliating.

It is perfectly natural that the barn-yard hen should cackle with self-satisfaction—her eggs are *nearly* as large as those China nest-eggs. Until she is shown the egg of an ostrich, she does not know what a very poor job she has been doing.

What has just been said refers primarily to those people who want to do their work just as well as it can be done, and who suppose that they are doing so. They study the lesson helps carefully. They attend the teachers' and officers' meetings. They listen attentively to the occasional advice of the superintendent. So far as they know they are doing their work well. But the fact is that many of them are not doing it nearly so well as they could. What they need is a measuring stick long enough to reveal their short-comings.

Occasionally a different sort of person may be found who needs to see himself as he is. This type of person not only does not recognize his inadequacies; he moves on with absolute and positive confidence that he has none, and would almost resent any implication that he is mistaken. Perhaps he has friends—or should we call them enemies?—who constantly shower him with compliments. Unfortunately there are a few leaders of leaders in Christian education, leadership training instructors, perhaps, who take this same attitude. They list their degrees, name the books they have read, recount the occasions when their addresses have been applauded, tell of the articles they have published, and even repeat what their admirers say of them, and end up by caustically suggesting that they know just as much as their job requires, and more. Strange as it may seem, there are such folk who call themselves followers of Jesus. But there they are—business men, pastors, directors of religious education, professors—Pharisaical to a ridiculous extent. They never look into a mirror which hangs near enough to a fine portrait to force a comparison.

Both of these types of people need to compare their own work with work that is superior. But the former will need only to be shown; the latter may refuse to see unless there is a major operation, which, in some instances, will result in permanent disability through nervous shock.

Make Clear the Interesting Possibilities

Leadership growth may be motivated by making clear the interesting possibilities in the leadership enterprise. Is it any wonder that many people fail to find interest in the work of the church, to say nothing of being interested in improving their ability to do that work? There is a false assumption that if a person is a church member, he *ought* to be interested in teaching a Sunday school class or in being a deacon or in spending one day a week in the sewing circle. As some of these tasks are carried on in some churches, what possible interest could they hold for anyone who is concerned that his time shall be used efficiently and effectively? The work of the Sunday school teacher seems to be that of stuffing uninteresting information down unwilling throats. The deacon's job appears to be to look pious, frown on modern tendencies, and take the collection of dimes, nickels, and pennies for the poor. The sewing circle, by whatever name it is called, does get a certain amount of sewing done, but some women just do not like to sew, especially if the atmosphere is one of aimless chatter.

These implications do not represent the situation in all churches, but they are characteristic of too many. If growth of ability for leadership in the work of the church is to be motivated, the many interesting possibilities for constructive, creative activity must be made clear.

Provide a Practical Training Plan

Leadership growth may be motivated by the provision of a training plan which deals with practical problems and situations. Much of the program of leadership training is like the student in a course on cement construction. When he had attempted to put into practice some of the principles he had studied in class, his professor remarked that he was all right in the abstract but that he fell down in the concrete. A good deal of leadership training has fallen down in the concrete. The instructor presents to his students some high-sounding theories, but for some reason the students have not been able to put those theories into practice. It is natural that people should be interested only in those plans for their growth which will help them at the points at which they need most to grow. If continuous growth is to take place in the lives of the leaders in Christian education, there must be some way of indicating when growth is taking place. Obviously it is not so easy to mark one's growth in leadership ability as to mark one's growth in physical height, but it is more important.

A great deal of criticism has been directed against the use of awards in education, whether the awards be in the form of credits and diplomas or in the form of badges and medals. Yet, to the extent that these plans are used for the purpose of marking progress, they have definite motivating value. It is all very well to say that a person should improve because he is interested in improving and not for some reward which awaits him, but it is entirely in harmony with the fundamental principle of interest in education to use some means of placing milestones along the road so that one may know when and how much he has progressed.

Leadership growth may be motivated throughout the entire curriculum of Christian education. In fact, the real motivation must result therefrom.

(Continued on page 24)

The Workers' Conference

Plan for Using the November JOURNAL *as a Basis for Program of the Workers' Conference.*

THE emphasis in this issue is upon proper housing and equipment for religious education. This is a concern of every group of church school workers. Some churches fortunately already provide their church hools with excellent working conditions. In such situa-ns it will be profitable to consider ways in which more equate use can be made of this costly equipment. Im-ovements here and there may still be possible in the light the suggestions in the *Journal*. The question may be ced, "Does the richness and quality of our program stify the equipment we use and pay dividends on the vestment?" The staff provided with ideal working nditions should frequently face its responsibility.

Other churches are in process of, or are planning on uilding or remodeling in the interests of better facilities. ch groups will be interested in the trends suggested and e guidance offered. The following proposed study might ake important changes in their plans.

A larger number are working under more or less serious mitations as to physical setting and will have to continue do so for some time to come. Their problem is to dis-ver the best and largest possible use of what they have id ways in which it may be improved at small cost.

The exact plans for using this issue as the basis for a orkers' conference will depend some upon the group ove, to which the church belongs. In whichever group, e following suggestions may lead to a very profitable nference. To carry out these plans properly, the Inter-ational Standards in Religious Education (or denomina-onal standards if different), and the new Research Service ulletin No. 8 on *Housing and Equipment for the Church chool* should be available for reference. The standards, eneral and departmental at twenty cents each, and Bul-tin No. 8 at fifty cents, may be secured from your enominational publisher or from the International ouncil of Religious Education.

. *A Survey of Our Church School Plant.*
Have a committee representing the several departments make a urvey of the total church school plant including rooms, decoration, urnishings, pictures, equipment, and janitor service or condition, nd bring in a detailed report room by room, basing a critical valuation upon the articles in the *Journal*, the standards, and Bulletin No. 8. This may include such recommendations for im-ediate improvement as are possible, and a plan for continued im-rovement over a period of years. Such a general inventory is orthwhile regardless of how good or how poor the plant.

. *The Ministry of Beauty in Our Church School.*
This phase of the survey may be assigned to another committee who ill base it especially on these sources:
Conover, "The Building Also Teaches"
Bennett, "Voiceless Teachers"
Tralle, "Interior Decoration for the Classroom"
Minnich, "Art in the Weekday School"
Bulletin No. 8, especially pages 29-31, 44, 45.

. *A More Fruitful Use of Our Church School Equipment*
A committee may make a study of present organization and sched-le, and in the light of the following references suggest experi-nentation with larger classes, or other adjustments which might etter use available equipment.
Editorial, "The Program and the Plant"
Hudnut, "Remodeling Church Buildings for Sunday Schools"
Bulletin No. 8, pages 42, 43.

. *Plans for Improving Our Church School Plant.*
If remodeling is possible and needed, a committee may present efinite recommendations based upon:
Hudnut, "Remodeling Old Church Buildings for Sunday Schools"
Bulletin No. 8, pages 42, 53.

Making a United Impact

THE youth leaders of the Christian forces of North America, under the leadership of an able and representative committee, are in the midst of a series of conferences reaching practically every Metropolitan area in the United States. The purpose of these conferences is to create an awareness of the issues involved in the Liquor Problem and to stimulate an intelligent and socially minded interest on the part of young people in studying the relationship of alcohol to society.

The committee has sought from the beginning to put each conference on a fact-finding basis, so that the young people who participate will have an opportunity to think the issues in the problem through to a workable solution. As far as possible discussion and resource leaders are thoroughly qualified to give constructive leadership to the thinking process. There will be addresses only in so far as they contribute to the ongoing search of the group for solutions to the problems which arise.

The following have been chosen by the committee as goals of each conference:

1. An understanding of alcohol as the heart of the problem.
2. An historical survey of the attempts of society to solve the problem.
3. An evaluation of prohibition as applied in the United States as a method of social control of the liquor traffic, including such problems as,
   a. Modern society and the machine
   b. What is the character of the opposition to the Eighteenth Amendment?
   c. What is the character of the support of the Eighteenth Amendment?
4. A consideration of contemporary methods employed in other countries towards a solution of the liquor problem.
5. The development of a sense of responsibility on the part of young people to the values involved in the attempt of society to control the liquor traffic.

The whole set up is to be earnestly commended since it gives young people a chance to make up their own minds in a setting where the facts are available. It is true that those who have promoted these meetings and the leaders who share in them are all supporters of the Eighteenth Amendment, nevertheless, the facts of the case will be the basis of consideration. Young people can contribute to the solution of the liquor problem only in so far as they make up their own minds on the whole question.

Another favorable factor about it all is the spirit of cooperation which is being manifested by national youth leaders. This seems to give hope for even greater co-operation in the future.

Youth Seeks the Truth About the Liquor Question

This booklet is now available for use by leaders who are planning youth conferences on the issues of the liquor problem. It contains suggestions for programs as well as a carefully selected list of resource materials. Price, ten cents each; $8.00 per hundred.

Order from your denominational board, state office, or the International Council of Religious Education, 203 North Wabash Ave., Chicago, Illinois.

How a Senior Department Became Interested in Missions Through a Study of

India And Her Problems

By Ruth E. Kenyon*

HOW to make the study of missions interesting was the problem which the teachers of the senior department of the Brick Church, Rochester, New York, tried to solve when they decided to carry out a five weeks' study of India and her problems. The pupils of the senior department were frankly not interested in missions and many of them were not particularly interested in Sunday school. They came to church weekly simply because they had always come and because it was the thing to do. And the teachers were concerned because not so many were coming as formerly.

The teachers selected India as the general topic because so much material about that country was available in the newspapers, magazines, and missionary literature and they believed that a study of the problems of India could be made interesting and worth while to the members of the department. Their purpose in conducting this study was not to attempt to hand out to the pupils ready-made solutions of India's problems—that of course was impossible —but rather to stretch the imaginations of their seniors by leading them out of their own narrow world of family, school, and church activities into one which would include a sympathetic understanding of the problems of India.

With this purpose in mind the teachers felt the need of a decided change in method. They wished to get away from the method found in so many of our Sunday schools where the teacher lectures and the pupils give a passive and even bored attention to what is being said. It was their desire to enlist the interest and the efforts of the students. They realized that the more progressive public schools accomplished this by giving responsibility to the students and making them rely upon their own resources. In these schools the pupils take the initiative and with the help of their teacher determine the scope of the problem to be solved, search out and study the materials which lead to a solution of the problem, and report the conclusions to which they have come as the result of their study. The teachers believed that this method of supervised study could be used in the study of India and her problems.

They therefore made a question outline of six of the major problems of India. But the seniors knew very little about India and cared less about a country so far away. In order to arouse their interest and to give them some background for a choice of topics, Mr. Roma Sahu, a native East Indian, headmaster in the Christian High School at Balasore, India, and then a student at the Colgate-Rochester Divinity School during a year's leave of absence, was invited to speak to the department and to introduce them to some of India's problems. That he succeeded in arousing their interest during his thirty-five minute talk was very evident. They listened intently to his speech and at its close considered carefully their choice of study group which they were asked to indicate on the mimeographed question outline. Some were quite concerned that they be permitted to enter the study group of their first choice. The outline was as follows:

India

Suggested topics for a study of the Problems of India. Check *first* and *second* choice of topics you wish to investigate during the next month.

1. The Country of India and Its Peoples

   How does India compare in size with the United States? How many people live in India? Do they all speak the same language, worship the same God, live in cities or in villages? How do people travel?

2. The Indian Home

   In what kind of houses do the people live and what kind of furniture do they have? Who are the members of an Indian family and who is the head of the household? How are marriages arranged and what is the wedding ceremony like? What tragedies do deaths bring? How is the city home different from the country home? What work do the men and the women do?

3. The Caste System and Wealth and Poverty

   What is "caste" and how did it originate? What are the advantages and disadvantages of caste? Why are they so difficult to change? How are conditions in the north different from those in the south? Why are so many people in India so very poor? How can this be changed?

4. Education in India

   What is the course of study in the schools? What kinds of schools are there? Who attends these schools? Who are the teachers? What is the general attitude of the men and women of India toward general education? How does the general lack of education affect the culture and civilization of India? Do all educated persons become Christians?

5. The Christian Church in India

   Is Indian Christianity different from American Christianity? How does the adoption of Christianity change the personal life of an Indian? To what group of people does Christianity appeal most strongly, why? What is the effect of this on the country and on the character of the Christian church?

6. Home Rule in India

   Do all Indians want Home Rule? What are Gandhi's ideas? What are the problems before the Round Table Conference now in session in London? What and where are the native states in India? How would Home Rule affect them? What is the solution?

The students selected their study groups strictly according to preference for topics. They did not know which teachers were to lead the various groups and of course did not know who the members of the groups were to be. The results were evenly enough distributed so that each pupil was permitted to enter the group of his first choice. The Indian Home and the Caste System were the most popular, having fifteen and ten votes respectively, the others having an average of about seven votes.

So for three weeks they studied. The time for the worship service was reduced to about ten minutes leaving forty-five minutes for the class sessions. Study materials were provided such as chapters from mission study books,

*Director of Religious Education, Brick Presbyterian Church, Rochester, New York.

blic library books on India, pictures, maps, charts, maga-e articles and newspaper clippings ("The Round Table nference" was in session), and the students brought in ditional material as the course progressed. The teachers d definitely agreed among themselves that this was to a study course, that they would help the students find e answers to their questions but that they would not sorb the time in telling them things they could find out r themselves.

Pupils came to Sunday school on time who had not been time before that year. All kinds of material were ought in, intelligent questions were asked and interesting d original reports were worked out. One group had an terview with Mr. Sahu at the Divinity School. Mem-rs of another group went to hear Kirby Page at the City ub when he spoke on India. One girl is very seriously nsidering devoting her life to work in a foreign country. hers ransacked magazines and newspapers and materials public libraries for information upon their topics.

It was left to each group to work out in any way it ished its presentation of the topic studied. These were ven before the entire department at the close of the ree weeks study period. And they were thrilling. Nine fferent students, boys and girls, presented six different pics keeping within their time schedule perfectly. The pics were well prepared. The pictures, charts, maps, nd posters made to illustrate the conclusions of their udy and explained in the presentations were all different nd interesting and brought out vividly the facts which they ished to emphasize. By the time the reports were com-leted the front of the room was a large bulletin board ntaining graphically the salient facts about India.

The teachers felt that this experiment in supervised udy had been quite worth while. The pupils had obtained al satisfaction in selecting their problems, searching ut materials to aid in their solutions, and presenting eir findings to the entire department. They felt that it as their project and not that of the teachers. And the achers rejoiced in the genuine interest of their pupils.

But more important still was the fact that India was now ore to the students than the name of a country in a remote rner of the world. It meant great masses of people of any different religions, speaking different languages, and arrying on different customs; members not of one nation ut of may nationalities all teeming with political, eco-omic, social, and educational problems. The seniors ad become internationally minded. They were conscious f the close relationship and mutual inter-dependence of eople all over the world. They had a genuine respect or the people in a particular land, a sympathetic under-tanding of their difficulties and a willingness to accept eir contribution to civilization.

And is not this idea of mutual respect and sharing the onception which should dominate missionary teaching?

Josephine L. Baldwin

1859–1931

IN THE days of sailing vessels a tiny girl landed in this country alone. Her father, the Reverend Stephen Baldwin, a missionary in China, had remained in Foochow, where she was born. Her mother, Helen Gorham Baldwin, returning to this country because of failing health, died on the passage. She arrived alone, under the care of the sailors who regardless of superstition had reverently carried her mother's body at the side of the vessel, refusing to bury it at sea because of their fondness for her and for the eighteen months old baby whom they called "our little sweetheart."

Miss Baldwin passed over to the eternal city on September 16, leaving a host of friends who will be lonely without her as they try to carry on the work she loved. She was the first children's worker to serve the New Jersey Sunday School Association, now the New Jersey Council of Religious Education. The New Jersey School of Leadership Training, founded by Dr. E. Morris Fergusson, was the first of such training schools in this country. This past summer Miss Baldwin taught two courses at this school in Blairstown, completing her thirty-fourth year of continuous service there.

Under the leadership of Mrs. J. Woodbridge Barnes, Director of Children's Work for the International Sunday School Association, Miss Baldwin was one of the group of pioneers in curricula making, known as the Graded Lessons Conference, who gave their time without price to the visioning of the first graded lessons, later accepted by the International Lesson Committee. She wrote the entire junior course of these first graded lessons, and contributed to their revision of 1928.

Miss Baldwin was a member of the Hymn Society and for some years its secretary. She was a member of the Church School Editorial Staff of the Methodist Episcopal Church at the time of her death. From its beginning she was a member of the interdenominational group of children's workers which has become the Children's Work Professional Advisory Section of the International Council of Religious Education.

She passed into the new life from the fullness of life here, out-of-doors at her summer home at Winterdale, Pennsylvania, and at the close of a happy vacation among some of the young people whom she guided and inspired. On her last Sunday she was telling stories to the boys and girls in the little Sunday school she had organized up there among the hills. She spoke of the happy time they had had with the stories of Jesus, and promised them for the next Sunday "the best story of all—the resurrection."

Annual Meeting of International Council

The next Annual Meeting of the International Council will be held at the Stevens Hotel in Chicago, February 8 to 16, 1932. The first day, Monday, February 8, will be given to meetings of committees, some of which may continue on Tuesday. Tuesday, Wednesday and Thursday, February 9, 10 and 11 will be available for meetings of the Professional Advisory Sections. The Educational Commission will meet on Friday and Saturday, February 12 and 13, and the Board of Trustees Saturday afternoon or evening, February 13. The regular Annual Meeting of the Executive Committee of the Council will be held on Monday and Tuesday, February 15 and 16.

The Sunday School in Bible Lands

By George H. Scherer*

IMAGINE trying to conduct a Sunday School in America without any form of teachers' helps, pupils books, young peoples' paper, children's leaflet, wall pictures, or small picture cards. This was the situation facing Sunday school workers in Bible Lands a few years ago. Today there are available Bible lesson helps for teachers; a weekly Sunday School lesson picture leaflet for children; and a semi-monthly young people's paper. This latter was the first young people's paper in Arabic-speaking Asia. It has stimulated a number of others to publish similar papers, which have flourished for a time, but this year it again has the field to itself. Wall pictures and small picture cards illustrating the lessons are also secured annually from London, the latter with Golden Text and lesson story printed on the back in Arabic or Armenian as desired.

After a visit to Palestine in 1926, Dr. Charles M. Sheldon wrote in the *Christian Herald*: "If any land ought to appeal to the Christian Church of the world, it is the Holy Land. Why, of all lands, should it be almost destitute of Bible schools for the young?"

But even before this time, Palestinians, Syrians, and foreign missionaries had become conscious of this lack, and committees began to plan ways and means of establishing new schools and improving existing ones. The Bible Lands Sunday School Union for Christian Education was organized in 1925. Much progress has been made in the six years which have followed. Sunday school enrolment, which was 7,000 in 1924 has increased to 16,000 in 1931. Moreover the Sunday school idea has already "caught on" in the ancient Armenian Apostolic Church, which now has close to 1,000 pupils enrolled in its own Sunday schools, and is catching on in that most ancient Eastern Church, the Greek Orthodox, which has a school in Jerusalem officially sponsored by the Orthodox Patriarch of Jerusalem.

But the Sunday school Union has encouraged other forms of Christian Education as well. It introduced the Daily Vacation Bible School movement into Bible Lands in 1926, one school being conducted in Palestine and seven in Syria. In 1930, ten schools were conducted in Palestine and 45 in Syria, with 2,400 pupils enrolled. The Armenian church conducted a school in Jerusalem and the Greek Orthodox Church held schools in Jerusalem and Bethlehem. One school in Syria was conducted by a Moslem girl with the help of her brother and sister; the pupils were all Maronite children (a branch of the Roman Catholic Church) and the leader reported them to be very much like heathen! Christian Endeavor work is also getting under way with 24 societies, senior and junior, working in the Arabic, Armenian, and English languages. Two thousand six hundred Daily Bible Reading booklets were distributed last December, in Arabic and Armenian, not alone in Palestine and Syria, but also in Egypt and Persia as well.

While the Union is making no attempt to help outside its own geographical area (Palestine, Trans-Jordania, Syria, and Mesopotamia) yet its influence has spread far beyond this region. Its literature is used in Mardin, Turkey, and Syrians in the United States and Brazil subscribe to the young people's paper. A letter was received recently from a missionary in Bucharest, Roumania, asking for information about Daily Vacation Bible Schools. Persia has inquired if their Sunday schools may register with the Bible Lands Union. Sunday schools in Algiers have adopted the 100 Point Standard prepared by our Union for measuring Sunday school development.

A remarkable feature of the Union is that in the composition of its officers and executive committee, it represents an active, working cooperation of the ancient Eastern churches, Western missions, and national Evangelical churches. The President of the Union is the Anglican Bishop of Jerusalem. The four vice presidents are, a Syrian young woman, a member of the Friends' Church in Brummana; the Archbishop of the Jordan, whose seat is in the Greek Orthodox Patriarchate in Bethlehem; the Catholicos of the Armenian Apostolic Orthodox Church, see of Cilicia; and the president of the American University of Beirut. Members of the executive committee include representatives of French, English, and American missions, and Armenian, Palestinian, and Syrian Evangelical churches. On matters of doctrine and church government there is the widest diversity of opinion, but the Sunday School Union requires no surrender of independence of thought or action on the part of any of its cooperating units; it is a spiritual union of the non-Roman Catholic followers of Christ in the Bible Lands, cooperating where cooperation is possible, in order to meet the spiritual needs of the child.

* General Secretary, Bible Lands Sunday School Union, Beyrouth, Liban.

Overcoming Training Resistance

(Continued from page 20)

Let anyone who has a deep and abiding interest in the work of the church ask himself, Where did my interest originate? Unless he is an unusual person, he will find that his interest is the result of a gradual growth which began early in life. Perhaps he has been in the church since infancy, and a life of active service in the church has been assumed for him by his parents and teachers. There were along the way happy experiences, and as he grew older, responsibilities were placed in his hands, and he was guided in fulfilling them.

As an interest in the life of the church grows, so grows an interest in growth itself. We desire that church school leaders shall constantly grow in leadership skill. The answer is, see to it that they grow in leadership skill when they are in the kindergarten, when they are in the junior department, when they are in the high school. Help them, during their early years, to form the habit of growing. Surround them with an atmosphere of leadership growth. Select for them the kind of leaders—and parents!—who exemplify continuous growth. Unless growth in leadership ability begins in childhood and continues throughout the years of adolescence, it will be hardly stimulated when the children are adults.

That is not easy? No, and neither is it easy to be Christian leaders.

How shall we overcome training resistance? There is just one way. We must overcome it by overcoming it.

Millet THE GLEANERS *Courtesy, George P. Brown & Co.*

Art in the Weekday School

By KATHRYN C. MINNICH*

IN weekday work, pictures have proved of inestimable value in the interpretation of hymns to boys and girls and at the same time have been a useful means of correlating with the history, biography, or art lessons of the public school.

Early in the fall of the first year of our weekday school we presented to our fourth grades the hymn, "We Plough the Fields and Scatter." We first told them something of the author and of the writing of this hymn. Then we gave them the first four lines and asked them to suggest some picture that would represent the same idea.

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.

We then showed "The Sower" by Millet. Discussion followed similar to the following: What is the title of this picture? How is the thought "We plough the fields" represented? Does this represent farming in our country today? When and where? How is the thought of "scattering the seed" represented? Does the sower seem interested and happy? Why do you think so? How does honest toil make one feel? Who gave us this wonderful picture? Where did he live? Was he poor or rich? Why do you think so? Compare with agricultural methods today. Discuss value of farming. Who is cooperating with the farmer? How? How does God "feed" the seeds? What happens then after God and man each do their part?

Children were asked to think of some famous painting suitable to go with the next lines:

He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine
And soft, refreshing rain.

We then showed "The Gleaners" by Millet. The scene in the background was studied. Have they had a good yield of grain? Note who is working in the field. What are the three figures in the front doing? Why did the artist make them so much larger? Why do they search so carefully? What is Millet trying to tell us? (Refer to Old Testament law, Lev. 19: 9-10.) What is the picture called?

And now, the chorus of the hymn. "The Angelus" by Millet was shown. After quiet study the leader asked such questions as, What is your first feeling as you look at this picture? Why do you feel thus? Why is the church in the picture? What is the picture called? Why? What time of day is it? Does the field seem to be rich and fertile? Why should this man and woman be thankful? See if the words of our chorus tell the same thing as this picture?

All good gifts around us
Are sent from heaven above:
Then thank the Lord, O thank the Lord
For all his love.

As the next two pictures are not so familiar, they were shown as the lines were given. "The Lilies of the Field" by Taylor for

He only is the Maker
Of all things near and far,
He paints the wayside flower,

and "The Evening Star" by F. Liley-Young with the line, "He lights the evening star."

* Boston, Massachusetts.

The first picture suggests the following questions: In what country do you think this happened? Why? Discuss ruggedness, blue seas, type of dress, etc. Who often saw such scenes? Who can tell something Jesus said about the lilies of the field? (Matt. 6: 28) With the second picture—How do these children feel? Why? Did you ever feel thus? Why? Where? Does this remind you of any poem? ("Twinkle, Twinkle, Little Star") Who made the stars? Do you think of God when you see the flowers and the stars?

The next four lines suggested one of the Sunday school lessons we had had. The picture used was, "Storm on the Sea" by Dore.

The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

Of what is this a picture? Where? When? Whom does the author mean by "him"? How does the artist show that there is a storm? If you had been there how should you have felt? Who in the boat is calm and quiet? Why? How does God provide for the birds? Why do we not need to worry about his care for us?

It was then suggested that we really have much to be glad for. This is a wonderful world. Our next lines are a prayer of thanks:

We thank thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food;

How may we show God we are thankful? One way is represented in this picture. "Chorister Boys" by Anderson was shown. Where are these boys? What are they doing? Do you thank God in this way in your church? The last lines of the hymn suggest another way in which we may show our gratitude to God. "Infant Samuel" by Reynolds was used next. Who is this? Where is he? What is he doing? Why does he pray? What does the light represent? When he heard God speak to him what did he do? If we are truly thankful for all God does for us how will we show it? The Bible says, "Be ye doers of the Word, and not hearers only."

No gifts have we to offer,
For all thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.

The lines were then repeated and the pictures shown without interruptions. Small copies of each picture were then given to the children for their notebooks and the accompanying lines written below. Each child then studied the pictures, then they were posed. This gave opportunity for the use of the dramatic interest, but best of all, it helped the children share the feelings of the characters, living their lives for the time being, and thus realizing in a strong way the truth of the picture. The larger pictures were then disarranged in the front of room and different pupils gave lines and found the corresponding picture. The entire group memorized the words of the poem and the matter of putting the words to the music was then quickly and eagerly done.

In our sixth grades we illustrated the hymn, "I Would Be True," combining thereby history, biography, art, and religion. First we told the story of the author and the occasion for the writing of the hymn. Then queried, What do you think a young person thousands of miles away from home at Christmas time would write to his mother? Then gave the lines—

I would be true,
For there are those who trust me.

We asked, "What great character whom you have met in your school studies over and over again lived out in his life this same high resolve?" Then with Washington's picture before them they related incidents in his life showing this fine quality.

I would be pure,
For there are those who care,

was quoted and a similar query asked. Usually Sir Galahad was named and that picture was presented. If the story was not familiar we gave it briefly, stressing his pure, noble life. This was connected with the "Last Supper" and the picture of the "Chalice of Antioch," recently uncovered in the ruins of Antioch, was shown.

I would be strong,
For there is much to suffer;

This was accompanied by the picture of Roosevelt. Then there was related, by pupils if known by them, the struggle of his early life for health and strength; then some of the fine ways in which he used his strength in his later life; also his favorite Bible verse, "Be ye doers of the Word" and some ways in which this was illustrated by his life.

I would be brave,
For there is much to dare.

Accompaning these lines was a picture of Joan of Arc, offering opportunity to bring out and stress her fine virtues as well as make historical connections.

I would be friend of all,
The foe, the friendless;

As these lines were given the children were asked to choose a suitable character. A picture of Lincoln was then shown and an opportunity given for reviewing his fine life and great contribution to mankind.

I would be giving,
And forget the gift;

This was represented by Millet's, "Feeding Her Birds." It is familiar to most public school pupils and depicts self-sacrificing mother love and devotion.

I would be humble,
For I know my weakness,

Was accompanied by "The Angelus" as it portrays a recognition of dependence upon God. Also allows of a review of previous lessons built around the picture.

The "Song of the Lark" by Breton was used with the next lines:

I would look up,
And laugh, and love, and lift.

This picture represents work and worship, for as the peasant girl listens to the wondrous bird, at which she gazes transfixed, there is a suggestion of idealism which lightens toil. For the last stanza, added since the author's death, we used Hofmann's "Christ in the Temple."

I would be learning, day by day, the lessons
My heavenly Father gives me in his word;
I would be quick to hear his slightest whisper,
And prompt and glad to do the things I've heard.

Pupils were given copies of each picture for their notebooks. By the time the presentation was completed and the pictures, with lines, were in their books, the words were learned and they were eager to begin learning to sing the song.

Religious Education Moves Forward in China

By Roxy Lefforge*

THE Conference on Religious Education which met at Shanghai University, June 30 to July 9, was the culmination of forces that had been at work since 29 when Dr. Hopkins visited China in the interest of e World's Sunday School Association. His visit gave petus to a new plan of enlarging the scope of the original nday school work in order to meet more fully the new uation and challenge for religious education in China. . Hopkins met with representatives of the different urches in China asking what was their need as they saw They replied that a study should be made of the condi-ons existing in China today relative to the problems of ligious education, and petitioned for a group of special-ts to conduct a deputation which should make such a udy. The deputation was arranged and worked faith-lly during the winter and spring of 1930 and 1931, mak-g a nation-wide study of the work in religious education r children, young people, adults, and the home. This udy was embodied in sectional reports which were resented to the Conference during the opening sessions. ater the entire report will be published in book form.

The National Conference with its one hundred three iembers was quite representative of all the major church odies of China. Of this number, fifty-one were Chinese oung men or women, all of them eager and alive to the hallenge that the country presents to those who are en-aged in the work of religious education. In all of the ectional discussion groups and in the general meetings eld each evening, it was evident that everyone felt anew ie necessity of personal Christlike living. But that is ot enough if we do not have effective means of meeting roblems or creating in those with whom we work a esire both to know and be like that Christ, and so the onference applied itself to the task of finding ways and ieans of making our religious education most effective.

At the close of the Conference recommendations came n to the General Conference from every sectional group. would have been a staggering list, if the National Com-ittee had not had the people to accomplish the things equested. But in this very Conference were those already t work on projects which are being put at the disposal of ie National Committee on Religious Education, and there re other like-minded persons in China who will be glad o help. Some of the recommendations from the various roups follow:

From the *children's group* came suggestions for the prep-ration of materials for all sorts of Sunday schools—ssons, manuals, textbooks, hymns and songs, model rayers, pictures, a story of the life of Dr. Sun Yat Sen, statement of children's standards which might reason-bly be expected from the age of two to twelve, etc. Since uch of the religious teaching formerly given in the Pri-ary Day Schools is now forbidden by the government, the group suggested three types of pioneer experiments to meet the emergency thus created: (1) The establishment of village churches along the lines suggested by the Omi Band of Japan; (2) The children's center in the city church, where a fourfold program should be developed along the lines of health, Christian knowledge, worship, and fellowship and service activities; and (3) The children's center in the rural church with the development of an all-around program of religious education for the village, for both Sunday and weekdays.

The *young people's group,* attempting to cover the work for the youth in the Middle Schools, the rural youth, and the urban youth, brought many recommendations and suggestions. Among other things the Middle School group suggested that there is a way to maintain the Christian character of the schools even under government limitations. The schools and churches must be closely linked together with the school community, church-centered; the church family group, fellowship-centered; and each person of these fellowships, Christ-centered. In order to maintain a high Christian standard in the schools, all teachers so far as possible must be Christians, and if not, they must be sympathetic to Christianity and be willing to co-operate in the ideals of the school. If teachers are willing to do extra-curricular religious or social work, their teaching load should be lightened in order to give them the time for such work. The rural youth group, recognizing the difficulties facing those who work with the young people in the country districts, suggested that plans be made to promote visual education in rural communities in order to help fill the need for recreational life among those young people; that the rural community parish plan suggested by Dr. Butterfield be adopted and promoted; that some plan be devised to ascertain the facts about the country youth; and that religious materials definitely related to the rural problems be undertaken at once. The city youth group presented plans for consideration of the church, the Christian schools, national organizations, and suggested a program for city youth. They believed that the church should provide a room or rooms in the church building for young people; that there should be certain times set aside for young people for recreation, social functions, discussion groups, forums, debates, and Bible classes in English and Chinese as desired. They suggested also that young people should be given a chance to participate in the activities of the church in the capacity of ushers, members of choir, visiting the sick, conducting neighborhood Sunday schools, helping in Boy Scout organizations, etc. The church should provide a chance for religious, moral, intellectual, physical, and social development.

The *adult and home group* likewise found its field as broad as adult life and consequently narrowed its discussions to deal largely with the rural adult group and those illiterate city catechumens and church members. Discus-

* Conference Secretary of Literature, Methodist Episcopal Church of China, ochow, China.

sion on life problems, courses of study for catechumens or inquirers, and the immediate situations in the home which should receive attention, resulted in many valuable suggestions. Attention was called to many successful pieces of work now being done in an effort to Christianize the home. Because the home was felt to be the crux of the whole problem of adult education, the following were stressed as immediate needs: training of parents in Christian home-making; instruction of young people in the ideals of marriage and home-making; enlistment of pastors in conducting classes in home-making; and guidance of parents in the care and Christian nurture of their children. At once the question of suitable literature was raised and a suggestion for new literature and other supplementary materials was incorporated in the deputation's report.

In each group one of the strongest suggestions made was that the church should provide leaders for the work projected, and if those leaders do not exist at present they must be trained at once for these various types of work, for it would be tragic to attempt work such as has been outlined without reasonably well-trained leaders who could insure some measure of success. Someone suggested that if there are no leaders now, it cannot be helped, but if there are none three years from now, it will be *our* fault.

One plan which commended itself for experiment was the Omi Mission plan from Japan, in which from nuclei of children in street or neighborhood Sunday schools churches are established through the efforts of the leaders of these Sunday schools. Parents or other adults often accompany the children to Sunday school and stand on the fringe while the lesson stories are being told, these parents and others are gathered into another room, told different stories, and when they are sufficiently interested in learning about Jesus, they themselves call a pastor, or if one group is too small or poor, a number of groups unite in calling a pastor, who becomes responsible for the larger parish.

One modification of this plan has been worked quite successfully by a pastor in North China near Peiping. This pastor had attended a number of institutes and had received a vision of what could be done through the parents of children who had been disturbing the meetings at the church by throwing stones through the windows. At the pastor's invitation for all interested parents to stay after the service, fourteen remained. They talked of organizing a Sunday school for the children and came every night that week to prepare for the next Sunday's service. The second week the number dwindled to seven, who remained faithful to the end of the term. They came every night to consider the problems of their children and stayed until they were sent home. One night they talked until three o'clock in the morning on prayer. Since only one of the number had as much as three years of primary school training, this one became the leader in the use of Miss Nowlin's course on Character Building. Others had to be taught carefully what was in each lesson and how to present it to the children. Moral questions arose out of this project. When one father didn't know what to do in the case of his child who had struck him, another remarked, "You beat your wife last night." And thus these parents discovered that if they were to aid in the building of wholesome character in their children they must first reform themselves. Discussion revealed the fact that in many places in China there are healthy neighborhood Sunday schools, but for the most part they have not been made the nuclei for new churches or congregations in the villages where they are held. The question as to whether there is not sometimes persecution of these Sunday school students from outside sources, mainly anti-Christian, brought the answer, "Yes, sometimes, but where the parents are interested it is almost always possible to cope with the situation and continue the work."

During the course of the Conference the Curriculum Committee of the Methodist Episcopal Church in China was also meeting. Since the meeting in Nanking a year and a half ago, some things have been accomplished in the way of experimentation and the preparation of curriculum materials. After a survey of our work, it was decided to present to the National Committee on Christian Religious Education in China a statement of our curriculum resources together with work which is already projected, and suggested to the National Committee that we are ready to cooperate to the fullest extent in the work of the larger committee, realizing that there is still a place for the utmost constructive effort among the smaller denominational units. Consequently, we continued with the evaluation and criticism of material already in hand, some of which has been sent to the printers, other has been given to the publication committee of the National Christian Council for revision and publication. Thus from beginnings which are not large, but which are constructive, we hope to work hand in hand with the National Committee to the end that we may make Jesus Christ and the God whom he knew so well real to the people among whom we work.

And now the first National Conference on Religious Education in China is past history, but the incentive and the dynamic of that meeting will be working through the members who attended all through the coming year, and through the concerted action of those who care, China will be brought nearer God. The religious education fellowship which was formed as a result of this Conference will draw us nearer together in prayer for each other, in common sharing of the problems and results of work, and in the formation of smaller local fellowships wherever practicable. 'Twas a worth-while venture and the whole Christian church in China is sure to feel a thrill of new life as the work planned gets well under way.

Dramatic Materials For Christmas

THE following dramatic productions for the Christmas season are available at *ten cents each, cash with order:*

"A Christmas Mystery," by Margaret S. Holley. December, 1927, *Journal.*

"A Japanese Madonna," by Lydia Glover Deseo. Reprint from the November, 1928, *Journal.*

"O Come Let Us Adore Him," by Edna M. Baxter. A service of worship for all ages. Reprint from the December, 1929, *Journal.*

"They That Sit in Darkness," by Dorothy Clarke Wilson. Reprint from the November, 1929, *Journal.*

"The Lost Star," by Dorothy Clarke Wilson. November, 1930, *Journal.*

"The Day of Taxing," by Lida Lisle Malloy. December, 1930, *Journal.*

Order the *Journals* and reprints listed above from The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Peaceful Defense

A Discussion Outline

THIS concludes a series of three discussion outlines being published for the use of adult groups at the request of the Committee on Religious Education of Adults. It is the purpose of these outlines to enable local groups of men and women to act intelligently and effectively with reference to world peace and particularly the Disarmament Conference being held in Geneva next February. Very limited sources from among a wealth of material have been cited so that slight expenditure for books would be necessary.

The issues involved for each of us in the Disarmament Conference were defined by Lord Robert Cecil, last March as follows:

"Knowledge is power and those who wish to promote the progress of disarmament must first know enough about it to be able to help intelligently and effectively. For there is not much time. The World Disarmament Conference meets in February of next year, and its meeting will assuredly be a turning point in the history of the world. If it fails the work will have all to be done again under conditions far less favourable than those which now exist. In such circumstances disarmament may prove impracticable. And what then? Is it credible that without disarmament peace can be maintained? He would be a bold man who confidently answered yes! And if there is another war can civilization survive? I doubt it.

"But if the Conference succeeds, if we can really lay the foundation of progressive disarmament and a new international life founded on friendship rather than on fear, on justice instead of violence, then indeed there will be fresh hope for humanity. There are the alternatives—peace or war, misery or prosperity, chaos or civilization—it is for us to choose."

What are the Issues Involved in the World Disarmament Conference?

1. Making Outlawry of War Effective

a. *For study and discussion:*

(1) Is the Peace Pact more than "a scrap of paper" as long as the competitive armament race continues? Is it worth anything as the symbol of an ideal?

(2) Do nations now trust each other to keep peace treaties as sincerely as they trust each other to keep war treaties? Why or why not?

(3) Does our own nation have an opportunity and responsibility greater than those of the other nations in leading in a "disarmament race" reversing the direction of international competition with respect to armaments?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* Part II.

Page, Kirby, *National Defense,* chapter XXIII. Abridged edition, chapter III.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Disarmament Obligations of the Nations."

2. National Security

a. *For study and discussion:*

(1) Is the nation which outstrips others in armament competition thereby rendered more secure against war than one which lags behind others?

(2) If the competition were to be reversed and disarmament be undertaken, would the nation which outstrips the others likely be endangered thereby any more than the nation which lagged behind in its disarmament?

(3) Does national disarmament necessarily involve leaving unarmed nations helplessly at the mercy of nations which are unscrupulous or insincere?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* Part II.

Page, Kirby, *National Defense,* Part IV. Abridged edition, chapter III.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "The Problem of National Security."

3. Preventing Horrors of Modern Warfare

a. *For study and discussion:*

(1) In the light of past experience, is there hope of making future wars more "humane," by outlawing use of gas and disease germs, submarine warfare, and injury to civilians, but still continuing limited national armaments?

(2) If security were sought through a peace system with a small international police force mutually supported and controlled, would such horrors of modern warfare be preventable?

(3) What would be your choice between these alternatives if you were forced to choose: (a) Another major world war similar to the last except with the greatly improved methods of destruction now available to all armies, or (b) drastic reduction of armaments on the part of our nation as an example to other nations and with the risk that we might then be attacked because of our weak military defenses?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 19-29.

Page, Kirby, *National Defense,* chapters X, XXIV. Abridged edition, chapter II.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Draft Convention V, Chemical Warfare."

4. Lifting the Crushing Burden of Armaments

a. *For study and discussion:*

(1) Considering war debts, reparations, pensions, and current expenditures on armaments all as a part of the cost of the war system, how far is war responsible for the economic paralysis of large portions of the world?

(2) If the total investments in armaments were to be converted into road building, reclamation of desert lands, reforestation, flood control, education, and other constructive national measures, how would the total unemployment situation be affected? How would the wealth of the nation as a whole be affected? Would our general standard of living be affected?

(3) How is our economic welfare affected by the killing and disabling of men during war?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 29-36.

Page, Kirby, *National Defense,* chapters XI, XVII. Abridged edition, pp. 19, 20.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Human Costs of the World War" and "Colossal Costs of Armaments and War."

5. Opening the Way for World Brotherhood

a. *For study and discussion:*

(1) What evidences are there that international and interracial prejudices, rivalries, and hatreds could be conquered if the war system were abolished and all war makers treated as enemies of the general welfare?

(2) How far has the war system helped and how far has it hindered the ultimate success of the missionary enterprise?

(3) What ways are available for cultivating the spirit of world

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Note.—Classes or groups undertaking this study should secure copies of *The Turn Toward Peace,* by Boeckel, from the National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. Price: paper, 60 cents; cloth, $1.00. *National Defense,* by Page, should be secured from Eddy and Page, 347 Madison Ave., New York City. Price $3.00. An abridged edition may be secured for 15 cents. Fifty copies of the abridged edition for general class use and one copy of the regular edition may be had in combination for $5.00 postpaid. The pamphlet edition may be sold to individuals for more than enough to cover the total. An excellent outline of information and discussion topics is provided in the booklet by Van Kirk and Gulick, *Churches and the World Disarmament Conference,* published by the Federal Council of Churches of Christ in America, 105 East 22nd St., New York City. Price 25 cents; ten copies, $1.50.

brotherhood and international goodwill in spite of the war system?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 1-18 and Part IV.

Page, Kirby, *National Defense,* p. 348f. Abridged edition, chapter III.

What Forces Are Creating Peace Sentiment?

1. The Churches

a. *For study and discussion:*

(1) Which of the statements recorded in the booklet, *Churches and the World Disarmament Conference,* made by various denominational bodies is most satisfactory as a statement of the convictions of your group?

(2) Recently *The World Tomorrow* circularized thousands of ministers with a questionnaire on which they had opportunity to express their attitudes toward war and their own relationship there to in the event of another war. Of the 19,372 who answered, considerably over half took an extreme position in opposition to all war. If the May, 1931, issue of *The World Tomorrow* is available, this report ought to be studied carefully. Later issues also contain "reverberations." The press of the country generally seemed amazed at this degree of peace sentiment among the clergy. Is it likely any other professional group contains as large a proportion of pacifists? Is it likely that these ministers would actually stand by their convictions if we were to be plunged into war? Would the church as a whole react to another war in about the same manner it did to the last war? What is the attitude of the ministers in your community on the war question? Would church membership as a whole likely be as pacific in attitude as the ministry?

(3) Is there any correlation between liberalism in religion and pacifism on the one hand and between conservatism in religion and militarism on the other? If so, how account for it?

(4) How is the missionary enterprise involved in the peace movement?

(5) Is the church, as such, leading in the peace movement or is it rather tardily following other forces?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* Part IV, especially pp. 187, 188. Appendix.

Page, Kirby, *National Defense,* Part IV. Abridged edition, chapter III.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Christian Ideals and Disarmament" and "Suggested Policies for the World Disarmament Conference."

2. Educational Institutions

a. *For study and discussion:*

(1) College student bodies have usually been reputed to contain large numbers of ardent pacifists. Can your group investigate one or more such student bodies to learn the facts? If it be granted that many students are pacifists, how is it to be accounted for?

(2) A survey of thirty leading universities made by "Fidac," the international organization of world war veterans, revealed the fact that one out of every eight students is enrolled in courses dealing with international relations. Find out what courses are available in educational institutions near you and ways in which they could be made more serviceable.

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 126-137 and Part IV, especially pp. 188, 189.

Page, Kirby, *National Defense,* Part IV. Abridged edition, chapter III.

3. Literature

a. *For study and discussion:*

(1) Review the bibliographies and references given in the three sources we have been following.

(2) Investigate your public and church school libraries to determine the adequacy of the peace literature in the light of the abundance available.

(3) Investigate the lesson materials and papers used in your church school to determine the adequacy of their provision of peace education.

4. Peace Organizations

a. *For study and discussion:*

(1) Trace the peace movement step by step, noting its salient achievements and the most important agencies now operating.

(2) Drawing upon the list given in *The Turn Toward Peace,* Appendix, or, better still, securing a complete list of peace organizations as suggested at the bottom of page 203 in *The Turn Toward Peace,* select one or more peace organizations which you think would be especially helpful to your group. Get in touch with them requesting material on the Disarmament Conference.

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* Part IV and Appendix.

Page, Kirby, *National Defense,* Part IV and "Notes and References" for a suggestion as to the range and scope of peace literature and organizations.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Suggestions for Additional Reading."

What Can a Local Church Group Do Toward the Success of the World Disarmament Conference?

1. The Influence of the Church

a. *For study and discussion:*

(1) What reason was given for the draft exemption of all ministers in the United States in the World War?

(2) Did the process of converting our nation to a war basis give relatively greater or less recognition to the place and influence of the church?

(3) Is the world wide peace movement a by-product of Christianity or independent in its origin?

(4) Judging by the pronouncements quoted in the opening pages of *Churches and the World Disarmament Conference* is there any doubt about where the overwhelming sentiment of Christian leaders today stands on this issue?

(5) If the church's influence was deliberately sought by our government in creating morale and war sentiment in coverting the nation to a war basis, should the church's influence be equally sought in placing our nation on a *permanent* peace basis, which actually repudiates the whole war system?

(6) Has the church a right to insist upon being heard on this issue?

(7) Have local groups of Christians an obligation to make their influence felt if means are available?

(8) Get in touch with the peace committee of your own denomination (See Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 209, 210) or with other peace organizations (See Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 203-208 and Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Suggestions for Additional Reading") to discover other resources which your group may use.

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 162-172.

Page, Kirby, *National Defense,* pp. 151-156, chapter XII.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Some Church Declarations" and "Suggested Policies for the World Disarmament Conference."

2. A Petition to the President

a. *For study and discussion:*

(1) Are such petitions a legitimate instrument of our democracy?

(2) Do they do any good?

(3) Are any other means open for direct influence?

(4) Would an expression to our congressmen be worth while?

(5) What would such a petition say?

(6) Should we seek to secure signatures from the whole church membership?

(7) Should we circulate the petition beyond our membership?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 187-194.

Page, Kirby, *National Defense,* p. 348f. Abridged edition, p. 79f.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Suggested Policies for the World Disarmament Conference."

3. Creating Local Sentiment

a. *For study and discussion:*

(1) What agencies are there in your city or within reach of your community which carry on definite peace education? Investigate them and offer the cooperation of your group.

(2) What magazines are read by members of your church or group which take a definite and positive stand for peace such as *The World Tomorrow,* and *The Christian Century?* Analyze several

(Continued on page 47)

"On Christmas Day in the Morning"

A Service for the Sunday School Hour

By VESTA TOWNER*

TING: *The usual pulpit platform can be sed with very little change. The pulpit hould be moved to the back of the platorm to allow room for the action. If the latform is small, the pulpit chairs should e removed.*

Small evergreen trees make an effective ackground for the players and give a uggestion of out-of-doors. Christmas reens may be effectively used at the base of the organ pipes.

No special lighting is necessary since his is a morning service.

Characters

ENE I

MARTHA, MIRIAM, DEBORAH } *Bethlehem girls. Represented by juniors or younger intermediates.*

RUTH, MARTHA'S *little cousin. A primary child.*

RACHEL, *an older Bethlehem girl*

(*All wear Hebrew costumes*)

ENE II

SPIRIT OF CHRISTMAS, *a tall young woman of good voice and presence. She wears a long robe of gold rayon.*

CHILDREN OF THE NATIONS, *boys and girls of various ages*

CHILDREN'S VESTED CHOIR

THREE ANGELS, *young women*

THREE GIFT BEARERS, *young men or women*

CHRISTIAN FLAG BEARER, *junior boy*

Scene I

"The First Christmas Morning"

RGAN PRELUDE: "O Little Town of Bethlehem"

(MARTHA *enters, left, leading* RUTH *by the hand.*)

IARTHA: We'll go over to Miriam's house and see if she can come out and play. Why, there she is now! O Miriam, Miriam!

IIRIAM (*entering R.*): Oh, here you are, Martha! I was just going to your house.

IARTHA: That's funny. I was just going to your house.

IIRIAM: Well, now that we've found ourselves, let's play. I see we have a new little playmate this morning. I think I can guess who she is.

IARTHA: Yes, it's my little cousin Ruth that I've been expecting all week. She and her father and mother just came last night.

IIRIAM (*kneeling beside* RUTH, *her arm about her*): Ruth, my name is Miriam, I'm Martha's friend. We'll have good times playing together, won't we? (RUTH *smiles and nods her head.*)

IARTHA: Her father and mother had to come back to Bethlehem for the taxing, you know, because they used to live here.

IIRIAM: Yes, I know. My uncle had to come all the way from Capernaum. Just see these lovely beads he brought to me. (MARTHA *and* RUTH *admire the beads.*)

IARTHA: Oh, aren't they pretty! I wish I had some like them! Your uncle must be a very rich man.

IIRIAM. Yes, he is an important fish merchant.

*Dean of Kansas City School of Religious Education, Commission on Religious Education of the Kansas City Council of Churches, Kansas City, Missouri.

MARTHA: Oh, look! There's Deborah coming. . . . Come on and play, Deborah! (DEBORAH *hurries in from R.*)

MIRIAM: Were you just going on an errand?

DEBORAH: I've just been on an errand. I went to take back some meal to Neighbor Hannah. We had so much company yesterday, that Mother had to borrow meal.

MARTHA: We have company too. This is my little cousin Ruth from Jerusalem. Her father and mother came for the taxing.

DEBORAH: She's just about the size of my little sister.

MIRIAM: I believe there are guests in every house in Bethlehem.

DEBORAH: My father said the inn was so crowded last night that many poor travellers were turned away. They couldn't even find a place to sleep.

IS it possible to have a Christmas pageant on Sunday morning? This was the question asked in Miss Towner's church school and the answer seemed almost hopeless. Special lighting was impossible; staging must be such that it could be whisked out of the way immediately after the church school hour in order to make way for the regular morning church service; time was limited—and yet people wanted a white gifts pageant. Consequently "On Christmas Day in the Morning" was created to meet this emergency. It proved to be colorful and effective and it was felt to be a decided advantage over a play or pageant at night because *all of the children* could be present.

It is the feeling of the Board of Editors that many other churches will want just such a service, therefore, "On Christmas Day in the Morning" is presented herewith. No other Christmas play will appear in the *Journal* this year as there are many available from numerous sources. The October issue of the *Journal* carried an annotated, graded list of Christmas dramatic productions which it is hoped will be of value to the school looking for a more elaborate type of material.

—THE EDITORS

MARTHA: Come on, let's play!

MIRIAM: What shall we play?

DEBORAH: Let's play wedding!

MARTHA: All right, and I'll be the bride.

MIRIAM: No, I'll be the bride, because I have these new beads to wear. Brides always wear jewelry.

MARTHA: You were the bride last time we played wedding.

MIRIAM: If I can't be the bride, I won't play. No one else shall wear my beads, either.

MARTHA. No one wants to wear your beads! Nobody wants you to play, either. You always quarrel and want the best part. I never want to play with you again. Come on, Ruth. Let's go home!

DEBORAH: Oh, wait, Martha! Miriam, let Martha be the bride this time!

(MIRIAM *shakes her head stubbornly.* MARTHA *holds her head high and scornfully turns away. A song is heard off stage*—"The Lord Is My Shepherd." *All turn to look.* RACHEL *enters singing.*)

RACHEL: Good-morning, little early birds! Why, what is the trouble?

DEBORAH: We were going to play wedding, but Miriam and Martha both wanted to be the bride, and now they're both angry and won't play any more.

RACHEL: So, that's it? . . . If you girls knew what I know, you'd forget all about playing wedding.

THE OTHERS: Oh, what is it? Tell us, Rachel! Please tell us! (*etc.*)

RACHEL: You want to know? I do believe I'll tell you. (*She sits down on the "ground." The children sit down eagerly at either side.*) You know, my uncle Nathan is a shepherd. (*They nod.*) He says that last night, as they were watching the flocks on the hillside, a strange bright light shone around them, and they saw an Angel! They were sore afraid. And then, the Angel told them that the Messiah was born, right here in Bethlehem! The Angel said:

"Fear not, for unto you is born this day, in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you. Ye shall find the Babe wrapped in swaddling clothes and lying in a manger."

And then, suddenly there was a host of angels in the sky, all singing—"Glory to God in the Highest! Peace on earth, goodwill to men!"

And then the light faded, and the angels were gone away into heaven. My uncle Nathan and the other shepherds could hardly believe their own eyes. They wondered if it had all been a dream. But they decided to come in to Bethlehem, to see if they could find the child that was born to be the Messiah. And they did find him! They found a little baby lying in the manger at the inn.

MARTHA: In the manger? Why was he in the manger?

RACHEL: Because the inn was so crowded last night that there was no room for Joseph and Mary, the child's mother. So they slept in the cave that is used for a stable, and there the child was born. Mary had no other bed for him, so she laid him in the manger.

MIRIAM: Is he really the Messiah that our fathers have been expecting so long?

RACHEL: Yes, he is the Messiah that our fathers have been expecting so long.

DEBORAH: Oh, is it really true?

RACHEL: It is really true. My uncle Nathan saw the angels and heard their words. He saw the Christ Child in the manger. And he took a little white lamb from the flock as a gift to the Child.

THE OTHERS: Oh, I wish I could see him! I wish we could see him, too! (*etc.*)

RUTH: I wish I could see the little baby in the manger!

RACHEL: My uncle Nathan says I may go to see the Child tomorrow. I'll ask him if you may go too.

THE OTHERS: Oh, please, Rachel! Take us with you! I want to see the Christ Child! (*etc.*)

DEBORAH: We ought to take him a gift, too.

RACHEL: I asked my uncle Nathan about that. He said the best gift I could take would be the gift of a loving heart.

MARTHA (*slowly*): "The gift of a loving heart." . . . If we are going to see the Christ Child, we all ought to be friends again. . . . Miriam, you can be the bride next time we play wedding.

MIRIAM: No, it's your turn. You can be the bride, and you can wear my beads. . . . I'll let you wear them now! (*She takes off the beads and hands them to* MARTHA *who takes them happily in her hand, and looks at them, but does not put them on. Then she puts her arm around* MIRIAM.)

DEBORAH: Now, we are all friends again!

RACHEL: Yes, we are all friends! And we will go to see the Christ Child together.

(*They walk off together.*)

CURTAIN

The organ plays softly in the interval between scenes.

Scene II

"Christmas Morning Today"

(THE SPIRIT OF CHRISTMAS *enters.*)

SPIRIT OF CHRISTMAS: Nearly two thousand years have passed since that first Christmas morning, long ago. Today, the children of every land are keeping Christmas. I, the Spirit of Christmas, share their Christmas joys.

Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright.
Christmas where children are hopeful and gay.
Everywhere, everywhere, Christmas today!
—PHILLIPS BROOKS

Hark, I think I hear the children of the world singing!

The CHILDREN OF THE NATIONS (*boys and girls in foreign costumes, come running on from both right and left. They are skipping and singing gaily*):

Here we come singing on Christmas Day,
On Christmas Day, on Christmas Day,
Here we come singing on Christmas Day,
On Christmas Day in the Morning!
(Tune: "Here We Go 'Round the Mulberry Bush")

(*They form a semi-circle on either side of the* SPIRIT OF CHRISTMAS, *clasp hands, and sing*):

It's Christmas around the world today,
Around the world, around the world!
It's Christmas around the world today,
On Christmas Day in the Morning!

SEVERAL OF THE TINIEST ONES (*step to the front and sing a greeting to the audience*):

Merry Christmas to you!
Merry Christmas to you!
Merry Christmas everybody!
Merry Christmas to you!
(Tune: "Good-morning to you.")

SPIRIT OF CHRISTMAS: A Christmas greeting from the children of France, and Germany, and Holland, and Italy, and Spain, and China, and Japan, and all parts of the world! Isn't this lovely!

Now, children, can you sing a Christmas carol for us this morning?

A CHILD: We might sing, "Silent Night."

SPIRIT OF CHRISTMAS: That will be lovely. Please sing it.

(CHILDREN *sing. Any preferred carol may be substituted.*)

SPIRIT OF CHRISTMAS:

Oh, the world is full of children!
Let them weave a diadem,
Clasping hands across the ocean,
For the Christ of Bethlehem.
Crown him King of all the Nations,
Our Anointed, living Lord,
While the children of all races,
Shout his name in glad accord.
—COPENHAVER

CHILDREN (*join hands and sing*):

We will be friends around the world today,
We will be friends this happy Christmas Day.
In every land, the friends of Jesus say:
"We will be friends, we will be friends a'way,
We will be friends, we will be friends alway!"
(Tune: "I would be true.")

SPIRIT OF CHRISTMAS: Now, children, it is time to bring our Christmas gifts. Will some of you help me make this place white and beautiful? The others run and bring your gifts, for this is the birthday of our King.

(*The children scatter right and left.* SPIRIT OF CHRISTMAS *hands a white cloth to two of them who go and spread it on the Communion table. Two others help her place a white cover with a golden cross over the pulpit, under the Bible. Then these children go to get their gifts.*)

(CHILDREN'S CHOIR *enters in processional singing, "O Come, All Ye Faithful." They take places in choir loft and remain standing.*

SPIRIT OF CHRISTMAS *takes position behind pulpit. Music continues.*

THREE ANGELS *enter, carrying tall, unlighted electric candles. Two take positions at either side of pulpit. One stands behind the Communion table.*

SPIRIT OF CHRISTMAS *recites the legend of the white gifts of Cathay. This may be omitted if desired.*)

FIRST ANGEL: Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him." And lo, the star which they had seen in the east, went before them, till it came and stood over where the young child was.

SECOND ANGEL: And when they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his Mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh.

THIRD ANGEL: "In as much as ye have done it unto one of the least of these, my brethren," saith Jesus, "ye have done it unto me."

SPIRIT OF CHRISTMAS: Will you bring your gifts to the Christ, this morning? Let them be white gifts of pure, unselfish love.

(*Music plays softly.*)

FIRST ANGEL: I am the Angel of the Gift of Service. I await your gifts to the Christ.

(FIRST GIFT BEARER *comes forward from audience.*)

FIRST GIFT BEARER: Angel of the Gift of Service, I bring to you this morning a pledge of service from the teachers and officers of this church—a pledge of greater faithfulness to duty, and of renewed consecration to the ideals of service which we have learned from Jesus, our Master. The young people and the children of this church also desire to serve. We offer this pledge of service as our hearts' gift to the Christ.

FIRST ANGEL: The blessing of God be upon this gift. Behold, the Candle of Service is lighted for this congregation. (*Light appears in candle.*)

(CHOIR *sings softly—"Amen."*)

(GIFT BEARER *steps to one side but remains in the picture.*)

SECOND ANGEL: I am the Angel of the Gift of Self. I also await your gifts to the Christ. Gifts of substance and of service cannot be truly given without the gift of self. On this Christmas morning, will you not bring the gift most beautiful, the gift of your own heart's love—yea, the gift of your own self? . . . What gift do you bring today? Let your own heart make answer.

CHOIR (*singing softly*):

"O come to my heart, Lord Jesus,
There is room in my heart for thee."

SECOND GIFT BEARER (*coming forward from audience*): Angel of the Gift of Self. I bring to you those who have given their hearts to Jesus at this Christmas time. And I bring you humbly a pledge of consecration from all of us who bear his name. We pledge our hearts and our lives anew to Jesus, the Lord Christ.

SECOND ANGEL: The blessing of God be upon this gift. Behold, there is lighted for this congregation, the Candle of the Gift of Self. (*Candle is lighted.*) May it ever burn with holy luster!

(CHOIR *sings softly—"Amen."* SECOND GIFT BEARER *steps to one side, but remains in the picture.*)

THIRD ANGEL: I am the Angel of the Gift of Substance. I also await your gifts to the Christ.

THIRD GIFT BEARER (*coming forward from audience*): Angel of the Gift of Substance, I bring to you this morning a pledge of consecrated giving from the men and the women and the children of this church. What God has given to us, we will hold in trust for him.

We are bringing gifts of food today for the poor and needy. And we are bringing our silver and our gold. May God bless these gifts to the service of the world!

THIRD ANGEL: Aye, the blessing of God be upon these gifts. Behold, I light for this congregation the Candle of Consecrated Giving. (*Candle is lighted.*)

(CHOIR *sings softly—"Amen."* *Organ chimes play softly. As the chimes play the two angels who have been standing on the main platform, on either side of the* SPIRIT OF CHRISTMAS, *turn and go slowly down to the lower level, carrying their lighted candles. They take positions at either side of the Communion table.*)

CHOIR AND AUDIENCE (*sing*): "O Come, All Ye Faithful"

(*During the singing, the* CHILDREN OF THE NATIONS *return, led by a* COLOR BEARER *with the Christian flag. They lay their gifts on the Communion table, then group themselves about the* SPIRIT OF CHRISTMAS *on the main platform.*

Others from the audience with gifts bring them to the altar. These may be gifts of food, etc., wrapped in white paper. If there are more packages than can be conveniently placed on the Communion table, let the children take them and place them on the platform.

The offering plates may be passed in the audience at this time, and the plates brought forward and placed on the Communion table.

FINAL CHORUS: "Joy to the World" (CHOIR, *all participants, and audience.*)

BENEDICTION: Pastor

RECESSIONAL: Christian Flag Bearer leads.

Directions for Making Electric Candles

While different kinds of electric candles may be purchased, satisfactory ones may be inexpensively made. The requirements for each candle are: a slender mailing tube, two flashlight batteries, a flashlight bulb, two lengths of wire, and white paper.

The flashlight bulb is soldered to the top of the upper battery cell. A wire connects both cells, one end being soldered to the bottom of the upper cell, the other to the top of the lower cell. The second wire has one end soldered to the base of the flashlight bulb. This wire should be long enough to hang down the length of the candle and extend about an inch below the lower cell. The whole is inserted in the mailing tube, wedged in place if necessary. The flashlight bulb should appear just above the top of the tube. The candle is then covered with white paper. It is lighted by bending the lower end of the outside wire and pressing it against the metallic bottom of the lower cell. Thus the candle can be carried unlighted; and at the right moment, the bent end of the wire can be pressed against the bottom of the candle.

Current Film Estimates

The National Film Estimate Service

IN AN effort to help individuals and families solve the problem of what movies to see, the *Journal* launches this month a Current Film Estimate page.

The summaries and evaluations are those of the National Film Estimate Service of the National Screen. It covers all films—good, bad, and indifferent—believing that it is valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry. The National Film Estimate Service has been proving valuable, especially to the home, since September, 1926.

The Editors of the *Journal* are happy to present this service in an attempt to help solve the movie problem. The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

An American Tragedy (Phillips Holmes) (Paramount) Strong picturization of Dreiser's well-known novel—finely adapted, directed and acted. Stark, grim tragedy of misplaced love and trust—interesting unless too depressing.
For A: Strong. *For Y:* Better not. *For C:* No.

Bad Company (Helen Twelvetrees and Ricardo Cortez) (RKO) The gangster thriller at its worst—super-arrogant, super-rich hoodlum hero, machine gun massacre—utterly overdrawn and main situation false and unconvincing. Absurd waste of Helen Twelvetrees in stupid role and unpleasant story.
For A: Trash. *For Y:* Better not. *For C:* No.

Bad Girl (Sally Eilers and James Dunn) (Fox) An unusual picture, notably acted by Sally Eilers and James Dunn, with fine humor and intense human interest. It opens with some cheap sophisticated dialog but becomes a realistic story of young married love that is gripping and convincing. The total effect is thoroughly wholesome.
For A: ***Very Good.*** *For Y:* Mature but good. *For C:* Beyond them.

The Big Gamble (William Boyd) (RKO) Crook melodrama of the usual stripe, with nothing in the way of direction or acting to redeem it except some good comedy work by the veteran James Cruze.
For A: No. *For Y:* No. *For C:* No.

Bought (Constance Bennett) (Warner) Clever'y built story, finely acted, that handles objectionable material very delicately and deftly. Heroine is illegitimate daughter of an adoring old father. She spurns the fine young writer hero next door, to climb into higher circles. Deceived by a rich young waster, the old father engineers the proper finish.
For A: Rather interesting. *For Y:* Doubtful. *For C:* No.

Caught Plastered (Bert Wheeler and Robert Woolsey) (RKO) Crude, obvious comedy stuff—wisecracking, stale jokes and a shade less vulgarity than an ordinarily in Wheeler and Woolsey pictures. More plausible story than usual, and amusing of its kind.
For A: Hardly. *For Y:* Perhaps. *For C:* Perhaps.

Confessions of a Co-ed (Sylvia Sidney and Phillips Holmes) (Paramount) Waste of Sidney and Holmes in so-called "college" picture, about a prolonged Freshman girl in love with a philandering paternity boy. An illegitimate child furnishes the complications. False, cheap and unwholesome.
For A: Waste of time. *For Y:* By no means. *For C:* No.

Daughter of the Dragon (Warner Oland) (Paramount) Dull, uninspired concoction of previous Fu Manchu stuff, mediocre acting except for Warner Oland. Sessue Hayakawa acts exactly in his ancient manner, and his voice makes it worse. This could be the last of the Fu series.
For A: Dull. *For Y:* Dull. *For C:* No.

The Dreyfus Case (Cedric Hardwicke) (Columbia) Excellent, strong picturization of the famous case that stirred the world a generation ago, done with notable skill and dignity by the British International Film Company. Fine restraint throughout, yet powerful dramatic values. English cast entirely.
For A: ***Excellent.*** *For Y:* ***Good.*** *For C:* Beyond them.

East of Borneo (Charles Bickford) (Universal) Artificial thriller carried to absurdity. Preposterous story, ridiculous improbabilities. Endless jungle terrors, cruelty, brutality, and faked photography. Anything for a thrill. Waste of Rose Hobart and Bickford.
For A: Worthless. *For Y:* No. *For C:* No.

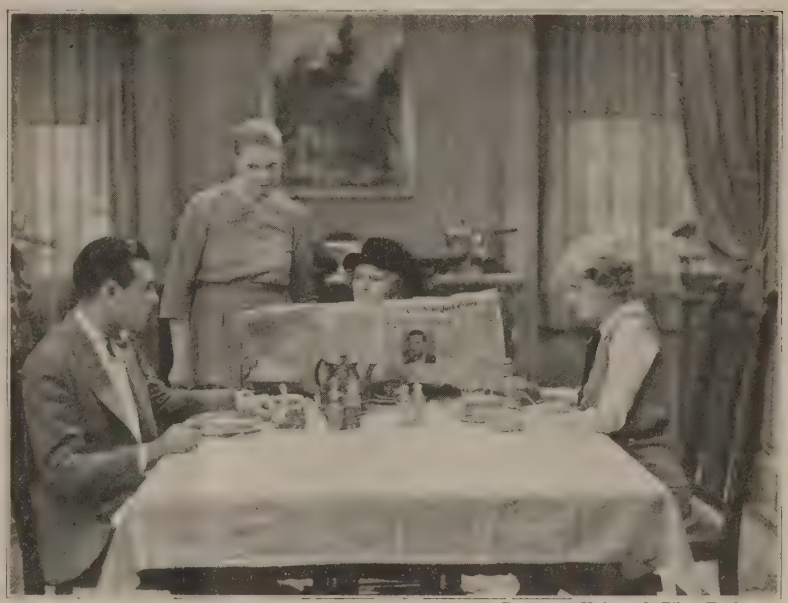
High Stakes (Lowell Sherman) (RKO) Another deft production by Lowell Sherman, as both actor and director, that is light entertainment of the best. Sophisticated but unobjectionable, suave, smoothly played, though Mae Murray's overacting and adenoidal baby-talk are serious flaws. A charming minor role is played by Karen Morley.
For A: ***Fine of its kind.*** *For Y:* Probably good. *For C:* Hardly.

I Like Your Nerve (Douglas Fairbanks Jr. and Loretta Young) (1st Nat'l.) Rather thin and feeble story about young bookworm suddenly inspired to go after women in big way; saves a Central American official's daughter from being married off to a rich old roue for crooked political purposes; etc.
For A: Hardly. *For Y:* Perhaps. *For C:* No.

The Last Flight (Richard Barthelmess) (First National) In effect an argument against war. Four boys, after airplane crashes, become utterly incapacitated for any effective work and live out their lives making merry in Paris with a little girl-friend Nikki—and much, much drinking. Three die, the fourth is left for the heroine. Well acted and directed, very entertaining at times and far less objectionable than the description sounds. Quite unconventional but not offensive or vicious.
For A: Rather good. *For Y:* Perhaps. *For C:* Doubtful.

Monkey Business (Four Marx Brothers) (Paramount) Typical mixture of wisecracking, slapstick, and crazy horseplay; fast and furious; unobjectionable except to good taste and common sense; many laughs for all who enjoy crude comedy and nonsense humor. Probably best Marx Brothers picture to date.
For A: Depends on taste. *For Y:* Probably funny. *For C:* Funny.

Mother's Millions (May Robson) (Liberty) Dramatic, humorous story, based on life of Hetty Green. May Robson is splendid as the financial wizardess—who brings up her children in Spartan style—which estranges them, but in the end they discover her real goodness and love.
For A: ***Good.*** *For Y:* ***Excellent.*** *For C:* ***Good.***



Courtesy, *Universal Film Exchanges*

SCENE FROM "MOTHER'S MILLIONS"

Murder at Midnight (Aileen Pringle) Decidedly above average murder-mystery that achieves fine thrill and suspense without the usual hokum and scare devices. No objectionable sex scenes nor undue violence, though four murders, an unconventional love-affair, and a final suicide are involved.
For A: ***Good of kind.*** *For Y:* Thrilling. *For C:* Perhaps too strong.

My Sin (Tallulah Bankhead and Frederick March) (Paramount) Much better than its cheap title, and notable for the work of Bankhead and March. Opens amid sensuality and debauchery of a Panama dive, with hero and heroine as down-and-outers. Their struggle upward in New York circles—the difficulties in burying a past—are interesting and quite convincing. Moral effect is probably preponderatingly good.
For A: Rather good. *For Y:* Doubtful. *For C:* No.

Palmy Days (Eddie Cantor) (U.A.) Fast and furious slapstick musical comedy—a sure-fire money-maker and hailed by Hollywood and the daily press as a masterpiece. Doubtless an epidemic of musical comedy films will now follow. Palmy Days aims at cheapest possible appeal by usual methods—risque situations, brazen vulgarities in dialog, scores of feminine anatomies in all degrees of deshabille, bath room embarassments, and Cantor's typical brand of "comedy" throughout. Funny, silly, boring, or offensive according to intelligence and taste.
For A: Depends on taste. *For Y:* Decidedly not. *For C:* No.

Penrod and Sam (Leon Janney and Junior Coughlin) (1st Nat'l.) Very wholesome, human, and amusing close-ups of boy life, with some extraordinarily fine acting from the principals, all of which could have made a far greater picture with more subtle and understanding direction and writing. Faster tempo needed at times, and better knit continuity and plot. Presents merely four interesting episodes in succession, with too little cumulative dramatic value and climax.
For A: ***Interesting.*** *For Y:* ***Excellent.*** *For C:* ***Excellent.***

Personal Maid (Nancy Carroll) (Paramount) Again the poor working girl who sighs for higher things—so becomes maid to a rich society woman—meets insults from society men—forced to take sleeping-car trip with one of them—etc. Cheap and carefully filled with suggestiveness.
For A: Cheap. *For Y:* Unwholesome. *For C:* No.

(Continued on page 48)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR DECEMBER

*By Ethel L. Smither**

Thinking With the Leader

There will be more demands for aid this Christmas than we have had in years. These many appeals properly interpreted and responded to will mean opportunities for a genuine practice of the Christmas spirit of love and good-will. Primary superintendents will acquaint themselves with the pressing needs of their communities and lead their children to respond to them without any sense of superiority developing among the group.

But shall we stop here? What about the world-wide approach to Christmas? What about helping the children to discover and enjoy the Christmas customs of other lands. The indirect teachings of such an approach to Christmas are very valuable. Not least among them is the sense of unity with people of other lands that may develop.

Source Materials

If the leader wishes to follow this road to Christmas she will find valuable help in the following source materials:

Yule-tide in Many Lands, Pringle and Urann, Lothrop, Lee and Shepard Co.

Christmas Customs in Many Lands, Kerschner, Women's Missionary Society, Reformed Church in the U. S., 2962 West 25th Street, Cleveland, Ohio. Price $0.10.

Child Life (December 1930 issue), Rand McNally Co., carried excellent photographs of Christmas activities in other lands.

Children of Sea and Sun, Wagner, Friendship Press, carries an excellent story, "How Teresa and Carlito Helped the Three Kings," and a worship service based on Christmas customs in Porto Rico.

"The Song the Whole World Sings," *The Elementary Magazine* (December 1931 issue), The Methodist Book Concern, is an excellent pageant on Christmas in many lands and gives rich information.

Emphasis

An expansion of the phrase "Everywhere, Everywhere Christmas Tonight."

Activities That Will Induce Worship

1. Making a book of pictures of Christmas dolls or an exhibit of the dolls themselves and learning of the countries from which they come.

2. Looking at pictures of Christmas celebrations in other lands.

3. Enjoying German sweet chocolate or Marzipan (an almond paste candy). Stollwerck's candies are imported and are available in many cities. Often the sweet chocolate wrappers show delightful Christmas scenes.

4. Learning carols from other countries (see following list of music). Sometimes language teachers in high school will help the children to sing the song in another language.

5. Visiting a toy store to see the articles made in other countries.

6. Studying religious pictures painted by great artists in other countries.

Teaching Materials

SONGS:

"The Walloon Carol," *The Elementary Magazine*, December 1928.

"In Little Bethlehem," Course I, Part I, folder 9, *The Closely Graded Church School Lessons.*

"Away in a Manger," in many song books. Tell the children that this is a German Christmas hymn written by Martin Luther. Be careful of the music. That used in Marzo, *Fifty Christmas Carols of All Nations* is good.

"Silent Night," first stanza. The German words may be found in *The American Student Hymnal*, The Century Co., (Stille Nacht, Heilige Nacht"). The Spanish words may be found in *Cánticos de Adoración*, Effie C. Naylor, Clayton F. Summy Co., ("Noche de Paz, Noche de Amor").

"Kolyada" (a Russian Carol) in *The Elementary Magazine*, December 1930, and in *Fifty Christmas Carols of All Nations*, Marzo, The Willis Music Co., Cincinnati, Ohio.

"Everywhere, Everywhere Christmas Tonight," *Worship and Conduct Songs for Beginners and Primaries*, Shields. Stanza 1 of this hymn may be your key hymn for the month.

"Carol, Children, Carol," *International Journal*, November 1930, page 29.

MUSIC:

"Brahms Lullaby" and "Christmas Music" from *Worship and Conduct Songs for Beginnners and Primaries*, Shields.

STORIES:

"How Teresa and Carlito Helped the Three Kings," *Children of Sea and Sun*, Wagner.

"Gretchen and the Wooden Shoe," an old German legend. See Course II, Part I, *Closely Graded Church School Lessons; Children's Book of Christmas Stories*, Dickinson, Grosset & Dunlap; and *International Journal*, November 1930, page 29.

"The First New England Christmas," Stone and Fichett, *Children's Book of Christmas Stories.*

"The Cratchit's Christmas Dinner," (same source), must be shortened.

"The Secret Gifts," Course I, Part I, teacher's textbook, *Closely Graded Church School Lessons.*

POEMS:

"What Can I Give Him?," Rosetti. This may be found in *Songs for Little People*, Danielson and Conant, The Pilgrim Press. Also on page 39 of this *Journal.*

"Christmas Song," *The Poetry Book, No. I*, Huber, Bruner, and Curry, page 62.

PICTURES:

Have pictures of Christmas customs and great Christmas religious pictures.

"Arrival of the Shepherds," LeRolle (France).

"The Sistine Madonna" or "Madonna of the Chair," Raphael (Italy).

"Virgin and Infant Jesus," Murillo (Spain).

DECORATIONS:

Use the genuine evergreens, holly, and red candles. All of these are linked with Christmas customs, many of which have come from England. Nothing is more out of place than artificial decorations made of paper at Christmas.

Suggested Procedure

MUSIC: "Silent Night"

SONG: "Everywhere, Everywhere Christmas Tonight" (*stanza 1*).

LEADER: You have just been singing about Christmas everywhere. Do you know any stories about how people in other lands keep Christmas? (Let the group tell what they know. Recall what has already been developed with the group.) In Norway they have a pleasant custom. Listen to a part of the poem, "The Christmas Sheaf" and see if you can describe the custom:

"Now, good wife, bring your precious bread,"
the Norland farmer cried,
"And heap the hearth and heap the board,
for the blessed Christmas tide;
And bid the children fetch" he said
"the last ripe sheaf of wheat
And set it on the roof o'er head
that the birds may come and eat."
. . . . . .
Then Frederica and Franz, and Paul
when they heard their father's words
Put up the sheaf, and one and all seemed
merry as the birds.

—CARY

(Discuss the poem, speaking of how, even the little birds have a Christmas feast. Speak of Norway as one of the "lands of the fir tree" with deep snows and extremely cold weather where the birds need food.)

Why are people so glad to share at Christmas? What makes them happy? They are happy in thinking that Christmas is Jesus' birthday, that God sent him to be our helper and teacher. The Baby Jesus grew to be a kind, strong and helpful man. The story of the first Christmas is found in the Bible. Read Luke 2: 8-20.

PRAYER:

Dear God, we thank you for Jesus who came on Christmas. We are glad that all over the world people are keeping Christmas. Help us to keep it by trying to be like Jesus. Amen.

Shall we sing the Christmas story?

SONG: "In Little Bethlehem"

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* Associate Editor, Sunday School Publications, Methodist Episcopal Church, Cincinnati, Ohio.

JUNIOR DEPARTMENT WORSHIP PROGRAMS FOR DECEMBER

*By Florence M. Hostetter**

IE FOR THE MONTH: "The Coming of
: Christ Child"
mber 6: "His Coming Foretold"
mber 13: "The Song and the Star"
mber 20: "At the Manger"
mber 27: "The Results of His Coming"

December 6

ME: "His Coming Foretold"
UDE: "The Pastoral Symphony," Handel
URE: "The Prophets," Sargent
SING (*unison*):
uring many thousand years
rophets all foretold his coming;
uring many thousand years
len have sighed and have longed for him.
DL: "The Child Divine" (Old French
rol)
low is born the Child Divine;
ound the bagpipes, play the haut-bois;
low is born the Child Divine;
ing with all our song of joy.

PONSIVE READING:
ader: The people that walked in darkness have seen a great light.
sponse: They that dwelt in the land of the shadow of death,
On them hath the light shined.
ader: Arise, shine; for thy light is come;
And the glory of the Lord is risen upon thee:
sponse: For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
ader: For unto us a child is born,
Unto us a Son is given;
And the government shall be upon his shoulders:
sponse: And His Name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

TIPHONAL HYMN: "Watchman, Tell Us
f the Night" (*By two juniors, impersonting a watchman and a traveler, or by wo groups of children.*)
AYER: Of Gratitude for His Coming.
MN: "O Little Town of Bethlehem"
FERING: See second Sunday

December 13

EME: "The Song and the Star"
ELUDE: "There's a Song in the Air" (Tune, "Christmas Song")
LL TO WORSHIP:
ader: Hark, the glad song! The Saviour comes,
The Saviour promised long!
Let every heart prepare a throne!
And every voice a song.
esponse (sung): O come, let us adore him,
O come, let us adore him,
O come, let us adore him,
Christ, the Lord.

PART I—THE SONG

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
Peace on the earth, good-will to men,
From heaven's all-gracious King;
The world in solemn stillness lay
To hear the angels sing.

CTURE: "Announcement to the Shepherds," Plockhorst
RIPTURE (*unison*): Luke 2: 8-14—The Shepherd's Song
SPONSE:

Silent night! Holy night!
Shepherds quake at the sight!
Glories stream from heaven afar,
Heavenly hosts sing Alleluia.
Christ, the Saviour, is born!
Christ, the Saviour, is born!

EM:

If I had been a shepherd boy
Out on the hills that Christmas night,
And heard the angels' song of joy
And seen the heavens flaming bright,
I think I never could forget;
I know I'd be remembering yet!

I could not be a shepherd boy,
For that was long and long ago;
But still the angels' song of joy
Comes echoing across the snow,
And I can listen, if I will,
And hear their holy anthem still.
—NANCY BYRD TURNER

PART II—THE STAR

There's a beautiful star, a beautiful star,
That weary trav'lers have followed afar;
Shining so brightly all the way,
Till it stood o'er the place where the young Child lay.

PICTURE: "The Three Wise Men," Taylor
SCRIPTURE: Matthew 2: 1-9—The Visit of the Wisemen

RESPONSE:

Star, star, beautiful star!
Pilgrims weary we are;
To Jesus, to Jesus,
We follow thee from afar.

STORY: "The Star" in *Christmas Stories and Legends*, by Phebe Curtiss
PRAYER: by leader.
OFFERING:
Leader: Every good and every perfect gift is from above, coming down from the Father.
Response: Freely ye have received, freely give.
Unison: We give thee but thine own,
Whate'er the gift may be,
All that we have is thine alone,
A trust O Lord from thee. Amen.

HYMN: "As with Gladness Men of Old"

December 20

THEME: "At the Manger"
PRELUDE: "Sleep, My Little Jesus"
CALL TO WORSHIP (*May be sung*):

We would see Jesus, lo! his star is shining,
Above the stable while the angels sing;
There in a manger on the hay reclining,
Haste, let us lay our gifts before the King.

PRAYER:

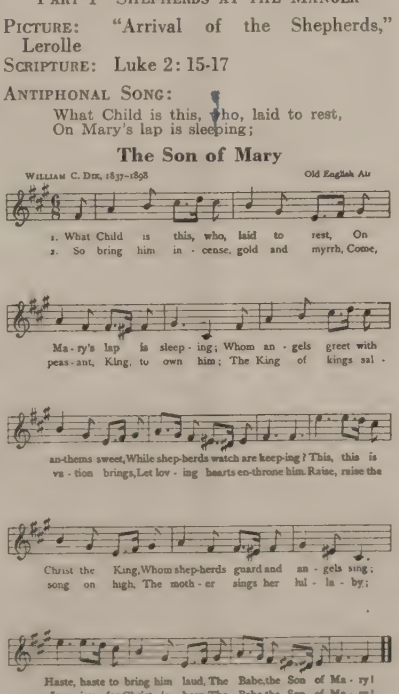
O Child of lowly manger birth
On whose low cry the ages wait,
Lead us thy way, and every day
Guide us to see what made thee great.

PART I—SHEPHERDS AT THE MANGER

PICTURE: "Arrival of the Shepherds," Lerolle
SCRIPTURE: Luke 2: 15-17

ANTIPHONAL SONG:

What Child is this, who, laid to rest,
On Mary's lap is sleeping;

The Son of Mary

WILLIAM C. DIX, 1837-1898
Old English Air
1. What Child is this, who, laid to rest, On
2. So bring him in - cense, gold and myrrh, Come,
Ma - ry's lap is sleep - ing; Whom an - gels greet with
peas - ant, King, to own him; The King of kings sal -
an-thems sweet, While shep-herds watch are keep-ing? This, this is
va - tion brings, Let lov - ing hearts en-throne him. Raise, raise the
Christ the King, Whom shep-herds guard and an - gels sing;
song on high, The moth - er sings her lul - la - by;
Haste, haste to bring him laud, The Babe, the Son of Ma - ry!
Joy, joy for Christ is born, The Babe, the Son of Ma - ry!

—From *A Child's Garden of Song*, Thomas and Sneath. Used by permission of The Century Co.

Whom angels greet with anthems sweet,
While shepherds watch are keeping?
Response:
This, this is Christ the King,
Whom shepherds guard and angels sing;
Haste, haste to bring him laud,
The Babe, the Son of Mary!
(*See accompanying music*)

PART II—WISEMEN AT THE MANGER

PICTURE: "Worship of the Wisemen," Hofmann
SCRIPTURE: Matthew 2: 10-12.
ANTIPHONAL SONG:

So bring him incense, gold, and myrrh,
Come, peasant, king, to own him;
The King of kings salvation brings,
Let loving hearts enthrone him.
Response:
Raise, raise the song on high.
The mother sings her lullaby;
Joy, joy for Christ is born,
The Babe, the Son of Mary!

PART III—A CHILD AT THE MANGER

PICTURE: "The Star of Bethlehem," Margaret Tarrant
POEM: "The True Gift"

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb,
If I were a wiseman
I would do my part—
Yet what can I give him,
Give my heart.
—CHRISTINA ROSSETTI

STORY: "Jean's Gift" in *Junior Worship Guide*, by Charlotte C. Jones (Pilgrim Press).
OFFERING: Same as second Sunday
CLOSING HYMN: "The Wise May Bring Their Learning"

The wise may bring their learning;
The rich may bring their wealth;
And some may bring their greatness;
And some bring strength and health;
We, too, would bring our treasures
To offer to our King,
We have no wealth or learning:
What shall we children bring?

We'll bring the little duties
We have to do each day;
We'll try our best to please him,
At home, at school, at play:
And better are these treasures
To offer to our King,
Than richest gifts without them;
Yet these a child may bring.

December 27

THEME: "The Results of His Coming"
PRELUDE: "Joy to the World! the Lord Is Come," Handel
CALL TO WORSHIP:
Leader: Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the wise men on their way.
Response: Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord himse'f we worship,
Bringing gold to Bethlehem.

SCRIPTURE: I Corinthians 13: 4-8—The Spirit of Christmas

PART I—IN THE HOME

HYMN:

There is beauty all around
When there's love at home;
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's love at home.

*Director of Children's Work, Virginia Council Religious Education, Bridgewater, Virginia.

PART II—IN THE COMMUNITY

HYMN:

Carol, brothers, carol,
Carol joyfully!
Carol the good tidings,
Carol merrily!
And pray a gladsome Christmas
For all your fellowmen.
Carol, brothers, carol,
Christmas Day again.

At the merry table
Think of those who've none—
Orphan sad and widow,
Hungry and alone.
O bountiful the offering
Let all to altar bring
For the poor and needy
Christmas carols sing.

Hearing angel music
Discord now must cease—
Who could hate his brother
On this day of peace?
For now the heavens are telling
To all mankind goodwill;
Only love and kindness
Every home should fill.

PART III—IN THE WORLD

STORY: "Christmas and New Year in Kaba" from *Primary Worship Guide*, by Jeanette E. Perkins (Pilgrim Press).

POEM:

Then let every heart keep its Christmas with
Christ's pity for sorrow, Christ's hatred for s
Christ's care for the weakest, Christ's courage
right,
Christ's dread of the darkness, Christ's love
the light,
Everywhere, everywhere, Christmas to-night!
So the stars of the midnight which compass
round
Shall see a strange glory, and hear a sweet song
And cry, Look! the earth is aflame with delig
O sons of the morning, rejoice at the sight.
Everywhere, everywhere, Christmas to-night!
—PHILLIPS BROOKS

HYMN: "Joy to the World! the Lord Come"

DECEMBER WORSHIP SUGGESTIONS FOR LEADERS OF YOUTH

*By Mrs. Walter Hutton**

Katherine Lee Bates has said: "The Magi journeyed far; so must mankind."

Even though beauty and simplicity especially mark any Christmas service of worship, it seems that this Christmas season, more than any we have celebrated in many a year, should sound a vital note. Feel that it is not enough to re-read, re-sing, or re-act the Nativity of Christ. Make a special effort to have a deeper note sounded. After the introductory service of December 6th, there is a place or two in each service where just the right informal remark, suited to the personal needs of the group or a local situation will add much to the service. Be very careful in the choice of those who lead and who offer the prayers. In the preparation of details, see that copies of the service are in the hands of those who need them, especially when using the song responses and hidden music.

As a rule it is not wise to use art pictures successive Sundays, one in six weeks or two months being sufficient. But since there is so little opportunity to become acquainted with and use the Nativity pictures, suggestions for their use have been made. However, the services are not dependent upon them. Sources and prices are given at the close of these services, with other enrichment materials.

One program plan only has been provided for all three departments in the young people's division, but where it was thought changes would be beneficial for any one group, adaptations or suggestions are made within the service or at the close.

THEME FOR DECEMBER: "Let *Us* Now Go Even Unto Bethlehem."

First Sunday: "The Manger of Bethlehem Cradles a King"

Second Sunday: "O Come, Let Us Adore Him"

Third Sunday: "Our Hearts—a Bethlehem"

Fourth Sunday: "Lead On, O Christ of the Ages"

December 6th

THEME: "*The Manger of Bethlehem Cradles a King*"

QUIET MUSIC: "In the Lonely Midnight" (*Play through once*)

PRELUDE SOLO: "In the Lonely Midnight" (*First stanza only*)

LEADER:

Out of the star-lit, beautiful, still
Judean night on a sheep strewn hill,
First a voice like a crystal bell—
Glory to God! Noel! Noel!
Then a chorus of voices, heavenly—mild—
A King is born! Go seek the child! †

BRIEF PRAYER.

HYMN: "There's a Song in the Air"

SCRIPTURE: From two of the leaders of old, who lived very close to God the Father, and who prophesied concerning the coming of the Baby Jesus, we have these words (*read*):

Micah 5: 2 and Isaiah 9: 6, 7a.

HYMN: "All My Heart This Night Rejoices"

READING: "The Annunciation to the Shepherds," from *Ben Hur* by Lew Wallace. (Harpers).

NOTE.—Use the Angel's Chant "Glory to God in the Highest" the three times it occurs in the reading, as hidden music. The last stanza of the hymn, "While Shepherds Watched Their Flocks by Night" is very usable for mixed quartet or two voices with violin. If you wish to make more of the music, there are several very beautiful arrangements which would add much to the service: "Glory to God," page 7 in the cantata "Beth'ehem," by Maunder, for Girls' Voices; "The Angelic Song," page 7 in "The Coming of the Prince of Peace" by Coffin and Dickinson; and the refrain of "Angels We Have Heard on High" from *Fifty Christmas Carols of the Nations* by Eduardo Marzo.

"The Annunciation to the Shepherds" ‡

A mile and a half, it may be two miles southeast of Bethlehem, there is a plain separated from the town by an intervening swell of the mountain.

At the side farthest from the town, close under a bluff, there was an extensive sheepcot, ages old. A number of shepherds, seeking fresh walks for their flocks, led them up to this plain and pastured them. When the sun went down they went to the sheepcot and by night-fall had everything safe in the field; then they kindled a fire, partook of their humble supper and sat down to rest and talk, leaving one on watch.

There were six of these men, omitting the watchman, and as they talked their speech was all about their flocks, a dull theme to the world, but a theme which was all the world to them.

Before the first watch was over, one by one the shepherds went to sleep, each lying where he had sat.

The night, like most nights of the winter season in the hill country, was clear, crisp and sparkling with stars. There was no wind. The atmosphere seemed never so pure and the stillness was more than silence; it was a holy hush, a warning that Heaven was stooping low to whisper some good thing to the listening earth.

By the gate, hugging his mantle close, the watchman walked; at times he stopped, attracted by a stir in the sleeping herds, or by a jackal's cry off on the mountain side. The midnight was slow in coming to him, but at last it came. Now for the dreamless sleep with which labor blesses its wearied children! He moved towards the fire, but paused; a light was breaking around him, soft and white, like the moon's. He waited breathlessly. The light deepened; things before invisible came to view; he saw the whole field, and all it sheltered. A chill sharper than that of the frosty air—a chill of fear—smote him. He looked up; the stars were gone; the light was dropping as from a window in the sky; as he looked it became a splendor; then, in terror, he cried:

"Awake, awake!"

Up sprang the dogs, and howling, ran away. Shepherds rushed together, bewildered, the men clambered to their feet, weapons in hand.

"What is it?" they asked, in one voice.

"See!" cried the watchman. "The sky is on fire!"

Suddenly the light became intolerably bright, and they covered their eyes and dropped upon their knees; then as their souls shrank with fear, they fell upon their faces blind and fainting, and would have died had not a voice said to them:

"Fear not!"

And they listened.

"Fear not; for behold, I bring you good tidings of great joy, which shall be to all people."

The voice, in sweetness and something more than human, and low and clear, penetrated all the being and filled them with assurance. They rose upon their knees, and looking worshipfully, beheld in the center of a great glory the appearance of a man, clad in a robe intensely white; above the shoulders towered the tops of wings shining as folded; a star over its forehead glowed with steady lustre, brilliant as Hesperus; its face serene and divinely beautiful.

"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord!" (*Pause*)

"And this shall be a sign unto you, ye shall find the babe, wrapped in swaddling clothes, lying in a manger."

The herald spoke not again; his good tidings were told; yet he stayed a while. Suddenly the light of which he seemed the center, turned rosecolor and began to tremble; then up, far as the men could see, there was flashing of white wings, and coming and going of radiant forms, and voices of a multitude chanting:

(*Hidden Music. Sing twice if the hymn is used once if from "Bethlehem" or other sources*)

"All glory to God on high
And to the earth be peace,
Goodwill henceforth from Heaven,
To men, begin and never cease." (Hymn words)

Then the herald raised his eyes as seeking approval of one far off, his wings stirred, and spread slowly, and majestically he rose lightly, and without effort, floated out of view, taking the light up with him. Long after he was gone down from the sky fell the refrain in measure mellowed by the distance.

(*Hidden Music. Repeat the chant softly.*)

They went through the courtyard without notice although there were some up even talking about the great light. The door of the cavern was open. A light was burning within and they entered ceremoniously.

"I give you peace." (Salutation)

"Here are people looking for a child born this night whom they are to know by finding him swaddling clothes and lying in the manger."

"The child is here."

They were led to one of the mangers, and there the child was. The lantern was brought, and the shepherds stood by, mute.

"Where is the mother?"

One of the women took the baby and went to Mary, lying near, and put him in her arms. Then the bystanders collected about the two.

"It is the Christ!"

"The Christ, the Christ!"

"It is the Lord, and his glory is above the earth and heaven. It is the Lord, and his glory is above the earth and heaven."

And the simple men, never doubting kissed them of the Mother's robe, and with joyful face departed. In the kahn, to all the people rousing and pressing about them, they told their story and through the town and all the way back to the morah they chanted the refrain of the angels.

Hidden Music: "All glory be to God on high,
And to the earth be peace,
Goodwill henceforth from Heaven
To men, begin and never cease."

(*After the music has died away, pause a moment and give*):

Today the echoes of that song ring
In the Christmas carols which children sing,
In the Christmas chimes which high white towers
Shake over the earth in silver showers,
Echoes awaking the counterpart
Of the little Lord Jesus in every heart. †

PRAYER PERIOD

NOTE.—This service and the one following may be combined easily or used alone by the group to give in an Old Peoples' Home or similar place as a service activity, following their use at the church.

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* Des Moines, Iowa.

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December 13

ME: *"O Come, Let Us Adore Him"*
T MUSIC: "O Come, All Ye Faithful"
NING MEDITATION:

clear still night and one bright star
nd a Babe in a cattle shed.
nt the simple news has traveled far,
nd hungry hearts have fed.
LEX.E DEAN ROBERTSON.

TO RESPONSE (*very softly*): "O Come, t Us Adore Him" (Chorus of "O Come, l Ye Faithful")

TER
ESTED HYMNS: "Silent Night"
Angels, from the Realms of Glory" (*First o stanzas*)
oductory message and material for use ith "The First Noel," a carol of the first orship service for the Christ Child:

orge A. Gordon has said, "Christian worship ne uttermost tribute of a man's soul to the est character in the universe." When the herds on the hills of Bethlehem sought out found the Christ Child, lying in a manger, he little town of Bethlehem, their worship, uttermost tribute, took the form of awe and der, of reverence and humility. And when Magi, led by the star to the place where the ng Child was, saw the Christ, they bowed bly in his presence and gave to him of their t treasured possessions. This morning we shall the carol of the first worship of the baby s, "The First Noel."

OTE: Choose what is best suited to your group and the materials available to

. If you have a day screen available, use slides:
The Star and the Shepherds," Zmurka (*for first two stanzas*)
"Magi guided by the Star," Portaels (*for third and fourth stanzas*)
'Adoration of the Wise Men at Bethlehem," Hole (*for fifth stanza*)
. If you have access to beautiful prints, might have "The Apparition to the Shepds" by Plockhorst on one side of the platm and "The Three Wise Men" by Tayon the other. Unveil the first one at beginning of the first stanza and the ter one at the beginning of the third.
3. In the introductory message on worp, for intermediates you might secure small nts on one of the following: "The Apition to the Shepherds," Plockhorst; oly Night," Correggio; "Arrival of the epherds," LeRolle; and a brief inspiranal study of the worship attitudes of the epherds may be used. Splendid interpretae material of the last two may be secured two cents each from the Parker Pubhing Co., Taylorville, Illinois. *Famous mns with Stories and Pictures* by Bonl, and *The Gospel in Art* by Bailey furh excellent material. The prints may be cured in the one cent to five cent size m The Perry Pictures Co., Malden, Mass. large picture of whatever print is used hted on the platform would add to the auty of the service.
For seniors and young people, the above ay be used, or small prints of "Star of thlehem," Burne-Jones, studying the fine mbolism in the picture and the worship titudes of the Magi. Interpretative maial in *The Gospel in Art* by Bailey.
4. The Scripture, Luke 2: 1-20, may prede the singing of the first two stanzas and att. 2: 1-11 may precede the singing of the st three. This may be combined with sugstions under two, first reader unveiling st picture, etc.
ROL OF THE EARLY WORSHIP: "The First Noel"
ADER: Men and women have never ceased to worship the Christ from the time of this earliest worship until today. And this morning as we have come to pay our homage to him who came so many years ago, and whose coming has meant so much to this world, may we use as our response

"O Come, Let *Us* Adore Him," singing each time the chord is given.

Wise men came from their honored tasks,
Young lads from their shepherding,
Self-forgetful and star-possessed,
To worship the promised King,
And ever since men have traveled far
At the call of a winging star.

RESPONSE: "O Come, Let Us Adore Him" (Chorus of "O Come, All Ye Faithful")
LEADER:

Wise men in their soft silken robes
Knelt on the soiled stable floor,
Heedless of garments while Shepherd lads,
Roughclad, watched by the door,
And ever since both the rich and the poor
Find the Christ with footsteps sure.

RESPONSE: "O Come, Let Us Adore Him"
LEADER:

Both the wise men and shepherds brought
Gifts of love to Christ, their King;
Some brought jewels, and some brought praise,
Each what he had to bring;
And ever since, where his Spirit lives,
Man to man in Christ's name gives.
—ELEANOR B. STOCK. Used by permission of the author. Set to music and copyrighted in *Singing Pathways*, edited by Mary S. Dickie, published by Powell & White, Cincinnati, Ohio.

RESPONSE: "O Come, Let Us Adore Him"
SCRIPTURE: (The following Scripture should be well given, a brief pause between each verse.)

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
In him was Life; and the Life was the Light of men.
As many as received him, to them gave he the right to become children of God, even to them that believeth on his name.

PRAYER PERIOD
LEADER:

He came to us
Himself a Star!
He spoke to us
Himself a Song!

The entrance to his place of birth
Was by a little door,
So humble all might find him there,
The wise, the rich, the poor.
. . . . . .
Somewhere upon a far-off hill
At Christmas time,
At Christmas time,
A little door creaks open still,—
It opens still.
—HELEN SLACK WICKENDEN.

PIANO (*very softly*): "O Come, Let Us Adore Him" (*Use the Amen*)

December 20th

THEME: *"Our Hearts—A Bethlehem"*
PIANO AND VIOLIN (*muted*): "O Little Town of Bethlehem"

(After a measure or so, have light turned on the picture "O Little Town of Bethlehem" by W. L. Taylor, the leader then giving "Childhood" by Erskine, finishing before the music. When the music is ended, leader will ask the group to sing "O Little Town of Bethlehem," using the first three stanzas only. Should you have the music to "The Little Town" by Clinton Scollard in *The American Student Hymnal*, have the first and last stanzas sung as the light is turned on the picture, and then use service as indicated, following with piano and violin.)

OPENING MEDITATION: "Childhood"

To be Himself a star most bright
To bring the wise men to His sight,
To be Himself a voice most sweet
To call the shepherds to His feet,
To be a child—it was His will,
That folk like us might find Him still.
—JOHN ERSKINE.

HYMN: "O Little Town of Bethlehem" (*First three stanzas only*)
BRIEF PRAYER: Relate to the thought of the third stanza of the hymn, "Where meek souls will receive him, still the dear Christ enters in."
LEADER (*suggested only*):

"Our Hearts—a Bethlehem"

Surely in this day in which we live, Christmas should mean more than the ordinary celebration of Christ's birthday. If we only re-read the Christmas story, re-sing the Christmas carols, re-act the Christmas Nativity, give gifts to those whom we love and measure out a bit of charity to the less fortunate, the vital message of Christmas will soon be lost in the crowded weeks which are ahead for all of us.

"Our Hearts—a Bethlehem"

where Peace and Goodwill and all valuable Christian virtues may be born.

In this day of strain and stress, when we are staggering under the burden of the payment of war debts, when we are still under the burden of the after effects of war, one of which is unemp'oyment and its serious consequences, when we are still hearing so much talk about the possibility of future wars, the heart of each one who bears the name "Christian" should be a Bethlehem where Peace may be born. It should be a Bethlehem where dreams of Peace may be nourished and where expressions of Peace and for Peace overflow. Each life should be a life where every action bespeaks a willingness to sacrifice and work to make Peace a reality. (Look up *The Christian Century* for September 2, 1931, page 1085, and read what Einstein has to say about Peace and our relation to it. This is very much worth giving.)

"Our Hearts—a Bethlehem"—where Goodwill may be born.

We only need to talk with those whom we meet day by day, in school, office, or shop, to find still, even in the hearts of so-called Christians, the greatest unreasonableness and bitterness toward those of other races. Christ possessed no barriers of race or clan. Christ, living in this day, would never be guilty of standing in a street car, because the only seat left vacant was by a colored person. Christ, living in this day, would never go to a religious gathering including all races and called primarily to help solve racial difficulties, and then refuse to stay in the same hotel which housed colored people also. Surely in our hearts, goodwill should be growing into a reality and not be just a pretty sounding word. Only when it is a reality and we live it, can we infect others with the same spirit.

"Our Hearts—a Bethlehem"—where Love may be born.

We so often play with the word "love." It is so big and deep in its meaning that it embraces both Peace and Goodwill and all valuable Christian virtues. It involves love in our personal relations, and love in our national and international reactions. Today, we who call ourselves a Christian nation, out of our over-abundance of wheat, are exacting from China, in her great extremity, with millions homeless and starving, four per cent interest and quick payment for the wheat she buys, when our own banks give us only three per cent on savings. Surely we should be more than sentimental in the use of the word Love, and all it involves, on this day of days, when the great example of "Love in Action" came to share his ideals with us.

May we use together Paul's message of love. We shall use the Moffatt translation, repeating each phrase, and may we try to understand its deeper meaning.

LEADER: "Love is very patient, very kind."
GROUP: Repeat.
LEADER: "Love knows no jealousy."
GROUP: Repeat.
(*Continue through* "Love never disappears")
LEADER:

We, too, may bring our frankincense and myrrh,
And pay our tribute there, as though we were
Of kingly birth;
But 'tis not gifts like these that He doth prize
So much as those which come in lowlier wise
From the poor of earth,
Who having naught of gold or treasure-trove,
Bring that of which they have, the chiefest, *love*.
—HELEN WISEND COLE.

"Our Hearts—a Bethlehem"—where the spirit of Christ in its fullness may be born.

His spirit as a young boy, so eager to know of spiritual things;
His spirit in his home, willing to listen to his parents and obey;
His spirit in his home, as he helped share the responsibility of making a living;
His spirit about his work, doing every task at his very best;
His spirit as a young man, beginning his life work, asking God's wisdom and guidance at every turn of the road;
His spirit toward folks—the sick, the poor, the lepers, the ignorant;
His spirit toward those who had gone wrong—challenging them in love to go and sin no more;
His spirit toward little children;
His spirit in the supreme test, that of ultimate faith in God, though it took his life—

these are some of the things Christmas should mean if Christ is born in our hearts.

HYMN: "Thou Dids't Leave Thy Throne" (*Introduce with the message of the last line* "O Come to My Heart, Lord Jesus")
LEADER: Edgar Kramer has given us a brief poem of the Christ Child, with which we will close our worship. After each verse, which brings out the faith, hope, strength,

and kindly love which the Christ inspires in us, may we use as our prayer in song the first two lines of the fourth stanza of "O Little Town of Bethlehem." We will use the entire stanza with the Amen after the last verse. (*Piano gives chord only*)

O Little Babe of Bethlehem,
With shadows in your hair,
You are the *faith* that mocks the years
And banishes despair!

RESPONSE:

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us today.

LEADER:

O Little Babe of Bethlehem,
Upon your mother's breast,
You are the *hope* that brightly gleams
Across the world's unrest!

RESPONSE: "O Holy Child of Bethlehem," etc.

LEADER:

O Little Babe of Bethlehem,
Amid the fragrant hay,
You are the *strength* that carries us
Along the rugged way!

RESPONSE: "O Holy Child of Bethlehem," etc.

LEADER:

O Little Babe of Bethlehem,
Where glad-eyed cattle nod,
You are the *kindly love* that brings
Our seeking souls to God.
—EDGAR KRAMER. Used by permission of *The Epworth Herald.*

RESPONSE: "O Holy Child of Bethlehem," etc. (*Entire stanza with* "Amen.")

PRAYER PERIOD (Brief summing up of "Our Hearts—a Bethlehem," where peace, goodwill, love, and the spirit of Christ may be born.)

LEADER:

Far, far away is Bethlehem,
And years are long and dim
Since Mary held the holy Child
And angels sang to him.
But still to hearts where love and faith
Make room for Christ in them,
He comes again, the Child from God,
To find his Bethlehem.
—W. RUSSELL BOWIE.

SILENT PRAYER

VIOLIN (*in the distance while heads are bowed*):

O come to my heart, Lord Jesus,
There is room in my heart for Thee. Amen.
(*Last line of hymn sung earlier in the service*)

Adaptations for Intermediates

Use the story "Goodwill Among Men" in *The Kingdom of Love,* by Blanche Carrier, to replace the message "Our Hearts—a Bethlehem."

December 27th

THEME: "*Lead On, O Christ of the Ages*" (Based on the hymn, "O Child of Lowly Manger Birth" (No. 93 in the *Hymnal for American Youth*). This same hymn is in the *New Hymnal for American Youth,* beginning with the second stanza "O Jesus, Youth of Nazareth." A large picture of "Christ at Thirty-Three Years" by Hofmann (detail of "The Rich Young Ruler"), or "I am the Way, the Truth and the Life" by Hofmann (head of Christ) has previously been placed on the platform, veiled with flesh-colored voile, and a tall unlighted candle on each side. *Read note carefully.*)

PIANO: "We Would See Jesus"

PRELUDE SOLO: "We Would See Jesus" (*Second stanza only, using "Amen."*)

PRAYER

SUGGESTED HYMNS: "Fairest Lord Jesus"
"Love Divine, All Love Excelling"

BRIEF EXPLANATION TO GROUP: Ask group to turn to the hymn "O Child of Lowly Manger Birth." The hymn tells the story of Christ from his birth to his great victory, challenging us to see from each big epoch in his life that which can guide us to lives of Christian character, Christian leadership and victorious personality. We will use the hymn throughout our worship. Because the music is unfamiliar, we will use the tune "O Master, Let Me Walk with Thee." (If familiar, use the regular tune.) As the piano strikes the chord, we will sing each verse in turn. (Should the hymn not be available, typewritten copies of the words may be given to each one as he enters the room. The words are included here in that event.)

PIANO AND VIOLIN (*muted*): "Silent Night, Holy Night" (*Once. Leader seated during playing of this.*)

FIRST READER:

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little Child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.
—AUTHOR UNKNOWN.

HYMN (*first verse, chord only*): "O Child of Lowly Manger Birth."

O Child of lowly manger birth,
On whose low cry the ages wait,
Lead us thy Way, and every day
Guide us to see what made thee great.

READER:

A Little Child, a Joy-of-heart with eyes
Unsearchable, he grew in Nazareth,
His daily speech so innocently wise
That all the town went telling: "Jesus saith."
—KATHERINE LEE BATES.

SCRIPTURE: *Luke 2: 46-52.*

The hidden years at Nazareth!
How deep and still they seem,
Like fountains flowing in the dark,
Or waters in a dream!
Like waters under Syrian stars
Reflecting lights above,
Repeating in their silent depths
The wonder of God's love.
—ALLEN EASTMAN CROSS.

HYMN (*second verse, chord only*):

O Jesus, youth of Nazareth,
Preparing for the bitter strife,
Wilt thou impart to every heart,
Thy perfect purity of life?

SECOND READER (*brief pause between each Scripture*):

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

"This is my commandment, that ye love one another, even as I have loved you."

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"I came that ye might have life, and that ye might have it more abundantly."

"I am the way, and the truth, and the life, no one cometh unto the Father but by me."

HYMN (*third verse, chord only*):

O Christ, whose words made dear the fields,
And hillsides green of Galilee,
Grant us to find, with reverent mind,
The truth thou saidst should make us free.

READER: Scripture, Mark 15: 12-25

PIANO AND VIOLINS (*muted*): "There Is a Green Hill Far Away"

(Following this the reader may give some lovely poem on the Crucifixion if desired. "I Cannot Put the Presence By," by Harry Kemp.)

HYMN (*fourth verse, chord only*):

O suffering Lord on Calvary
Whose love led on to mortal pain,
We know thy cross is not a loss,
If we thy love shall truly gain.

PICTURE (*unveil*): "Christ at Thirty-Three Years," Hofmann.

(Light candles from a small candle lit before service in the background. Glance briefly at picture before giving the following):

Master of the High and Holy,
Shepherd of the low and lowly,
Priest and Preacher, children-lover,
Savior, Teacher, Comrade, Brother!
—WM. L. STIDGER.

HYMN (*fifth verse chord*):

O Master of abundant life,
From natal morn to victory's hour,
We look to thee, heed thou our plea
Teach us to share thy ageless power.

LEADER: (May be given by group if possible to have copies. Introduce with a brief word as to the new year ahead, and our need of being led by the Man of Galilee.)

Lead me, yea, lead me deeper into life;
That suffering human life wherein thou liv'st
And breathest still, and hold'st thy way divine.
'Tis here, O suffering Christ, where thee I seek
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men
And in the raging mart
O deeper lead
My soul into the living world of souls
Where thou dost move.
But lead me, Man Divine,
Where'er thou willst, only that I may find
At the long journey's end thy image there
And grow more like to it. Amen.
—Richard Watson Gilder. Used by permission. Houghton Mifflin Company.

HYMN: "Lead On, O King Eternal"

PRAYER

LEADER:

We follow Thee, Master—
Down through valleys and up long hills
Into the sun.
O Master, Master—into the sun!
—RAYMOND KRESENSKY.

MOMENT OF SILENT PRAYER

NOTE.—The two readers should be chosen with care, as to their ability to create atmosphere, read well, and as to the sincerity and naturalness with which they will enter into and interpret the message. Each should remain standing throughout the entire section for which he or she is responsible, acting as leader of the singing without directing.

Before the service is given, the musicians and readers should meet and go through the service carefully that it may be welded carefully into a unit. A complete outline of the service should be in the hands of the pianist and violinist. The service takes about twenty minutes.

Adaptations for Intermediates

If it is thought best to use this service, the poem "Come, Share the Road with Me, My Own" in *Gentlemen—the King!* by Oxenham (also in *Singing Pathways,* Mrs. Dickie) may replace the poem by Richard W. Gilder, "Lead Me, Yea, Lead Me." The words of "Gird Us for Service," in *Singing Pathways* or "Jesus, Prince of Life and Truth" would serve splendidly as poems. The closing thought by Raymond Kresensky may be omitted.

If you desire, a service as follows would serve:

Quiet Music: "We Would See Jesus"
Prelude Solo: "We Would See Jesus"
Prayer
Hymns: "Fairest Lord Jesus"
"O Christ of Lowly Manger Birth"
Story: "The Young Man with the Daring Dream" (shorten) in *The Kingdom of Love* by Blanche Carrier.
Closing Challenge: "Come, Share the Road with Me, My Own," Oxenham.
Hymn: "Lead on, O King Eternal"

Materials with Which to Enrich or Change Christmas Services

PICTURES (*order early*):

Practically all pictures may be secured in color 9 x 12 for $0.35 from The Art Extension Society, Westport, Conn. These may be mounted on a large mount and if the group is not large they are very usable.

Sepia: 12 x 17, Perry Pictures Co., Malden, Mass. $1.50 for one, or two for $1.00 a piece. "Arrival of the Shepherds," LeRolle; "Holy Night," Feverstein; "Christ at Thirty-Three Years," Hofmann.

Color: 22 x 28, Tabor Prang Art Co., Springfield, Mass. $2.50. "Apparition to the

herds," Plockhorst; "Arrival of the herds," LeRolle; "Holy Night," Feverlay; "Holy Night," Muller; "Christ at Twelve Three Years," Hofmann.

Color: 16 x 24, Edward Gross Co., 826 Broadway, New York City. "O Little Town of Bethlehem," W. L. Taylor, $1.50; "The Light of Men," Taylor, $1.00; "I Am the Way, the Truth and the Life," Hofmann, 9 x 12, $.50 (very lovely).

Color: 16 x 24, Art Extension Society, Westport, Conn., "Holy Night," Correggio, $1.00. (Also 9 x 12, $0.35)

Slides:

Keystone View Co., Meadville, Pa.

Perry Pictures Co., Malden, Mass.

Presbyterian Board of Christian Education, 1505 Race St., Philadelphia.

Stereopticon Service, 740 Rush St., Chicago.

Stereopticon Service, United Christian Missionary Society, 222 East Michigan St., Missions Bldg., Indianapolis.

Music:

Solos: "Jesu Bambino," Yon
"Madonna's Lullaby," Vaughn DeLeath.

Hymns: (new) from the *American Student Hymnal* (The Century Co.) and *Singing Pathways* by Mrs. Dickie (Powell and White).

Carol Collections (in many libraries):

Fifty Christmas Carols of all the Nations, Eduardo Marzo, $0.50.

Three Slovak Christmas Carols. Theodore Presser Co., Philadelphia. $0.10.

Christmas Carols and Hymns, Hollis Dann.

The Oxford Book of Carols.

Christmas and New Year Songs, Florence Botsford.

Poetry:

Poems for Special Days and Occasions, Thomas Curtis Clark.

Quotable Poems, Clark and Gillespie.

Christmas in Poetry, Vols. I and II, Carnegie Library School Association.

Christ in the Poetry of Today, Slack (Revised from Crowe Edition).

Stories:

"The Three Holy Kings" in *Christmas in Legend and Story*, Smith and Hazelton.

"The Magi and Their Search for Christ," in *Christmas Legends and Stories*, Phebe Curtiss.

"The Shepherd Who Didn't Go," Stocking, in *The City that Never Was Reached.*

"The Man Who Was Too Busy to Find the Child," Lucius Bugbee, Methodist Book Concern, $0.35.

(These stories are splendid for use in story-telling groups as they go to hospitals, etc.)

DECEMBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Mrs. P. A. Edwards**

a climax to the series of topics on "Thy dom Come," we suggest as the Christ- theme "Thy Kingdom Come"—Through Spirit of Jesus in the Hearts of Men. story of Christmas is carried through eries with the hope that "at this Christ- season he may enter the hearts of men ie spirit as he entered the world in the that first Christmas time."

n order of worship is suggested for the Sunday. For subsequent Sundays, erials are suggested which may be used reparing the worship services. The same to worship, prayer response, and offering ice is to be used throughout the month.

December 6

Are We Ready to Receive Him?"

RUMENTAL PRELUDE

L TO WORSHIP:

me let us worship him!
t us listen and learn of his love,
t us hear again of the birth of his son,
e story of the first Christmas time.

d as we think of the time when Christ came
t us prepare our minds and hearts for him
at he may come again this day
d through his spirit in the hearts of men
e can truly say—"Thy Kingdom Come."

NING HYMN: "When Morning Gilds the kies"

IPTURE: Luke 1: 26-35

TURE STUDY: Hacker or Rossetti, "The nnunciation"

otice how sweet and pure in body, mind, d spirit the artist has pictured Mary. To er came the honor of all ages because she as ready.

re we ready today to receive him into ir hearts and to do our best to further the ingdom of Love on earth?

M:

King's Daughter!
Wouldst thou be all fair,
Without—within—
Peerless and beautiful,
A very Queen?

'Know then:—
Not as men build unto the Silent One—
With clang and clamour,
Traffic of rude voices,
Clink of steel on stone,
And din of hammer—
Not so the temple of thy grace is reared.
But—in the inmost shrine
Must thou begin,
And build with care
A Holy Place,
A place unseen,
Each stone a prayer.
Then, having built,
Thy shrine sweep bare
Of self and sin,
And all that might demean;
And, with endeavor,
Watching ever, praying ever,
Keep it fragrant—sweet, and clean:
So by God's grace, it be fit place—
His Christ shall enter and shall dwell therein
Not as in earthly fane—where chase
Of steel on stone may strive to win
Some outward grace,—
Thy temple face is chiselled from within."
—John Oxenham

(Used by permission from *Bees in Amber*, copyrighted by the American Tract Society.)

Prayer

Prayer Response (*sung in unison*):

O come to my heart, Lord Jesus!
There is room in my heart for thee, Amen.
(Refrain from "Thou Didst Leave Thy Throne")

Hymn: "Blessed Are the Pure in Heart" (*The Church School Hymnal for Youth*, Westminster Press) or "Purer, Yet and Purer"

Offering Service:

Leader: Let us bring to him our gifts as did the wise men of old.

Response: We offer here our gifts of money and with these gifts, we offer our hearts, that his spirit may there find room.

Hymn: "Looking Upward Every Day"

December 13

"Is There Room in Our Hearts for Him?"

Hymns: "Thou Didst Leave Thy Throne"
"Away in a Manger"
"O Little Town of Bethlehem"

Scripture: Luke 2: 1-7

Picture Study: Merson, "No Room in the Inn"

Poems: "The Inn of Life" by John Oxenham (Printed in the *International Journal*, December 1930, page 6)

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.
—Madeline Sweeny Miller

Prayer:

Drive back the gray shadows which the years have cast over us, and let us see thy guiding Star and hear a music not of earth. Let not our souls be busy inns that have no room for thee and thine, but homes of prayer and praise, ready for thy welcoming. Make us to know that near us, even in our city, is Christ the Savior, whom seeking with joy, we shall find. Humbly we offer our Christmas prayer.

(From *The New Hymnal for American Youth*, The Century Co.)

December 20

"Has He Entered Our Hearts This Day?"

Hymns: "Joy to the World!"
"Hark! the Herald Angels Sing"
"All My Heart This Night Rejoices"
"Holy Night! Peaceful Night!"

Scripture: Luke 2: 8-20

Picture Study: Correggio, "Holy Night," or Lerolle, "The Arrival of the Shepherds"

Poem:

He came to earth one wintry night
And in a manger lay.
A mother sweet full ready was
To welcome him with love.

No room for him in yon bright inn
Among the noisy throng,
But in the quiet of the night
On the hay she lay him down.

The shepherds came and wise men too
To honor him that day,
And all the mighty heavenly host
Filled earth and sky with song.

O many years have come and gone
Since he on earth did live,
But every day he in spirit comes,
To find a place to stay.

And are we ready to welcome him
As his own mother did
With bodies pure and minds unstained
And hearts brim full of love.

Are we among the noisy throng
In the bright inn of life,
Or do we pause and quiet find
To give him place to live.

And do we to him honor bring
In gifts of service every day
And has he thus on earth found place
His spirit in our hearts.

Reading:

It is Christmas. The Christ-Child is born. Would you know him? Hear the angel's song and believe it. Would you find him? Follow the star of longing that shines in your own soul. Would you serve him? Bring the gold of purity and the frankincense of praise from the store-chambers of your heart and pour them at his feet. Accept him as your Savior, enthrone him as your king, follow him as your guide, and worship him as your lord. He was born for you. May he be born anew in your heart at this happy Christmas time.

December 27

"What Have We to Offer Him?"

Hymn: "As with Gladness Men of Old"
"Christian, Lo, the Star Appeareth"
"Brightest and Best of the Sons of the Morning"
"Gracious Spirit, Dwell with Me"

Scripture: Matthew 2: 1-11

Story: "The Other Wise Man," Henry van Dyke.

Poems:

"The Wise May Bring Their Learning"

The wise may bring their learning,
The rich may bring their wealth;
And some may bring their greatness,
And some bring strength and health,
We too would bring our treasures
To offer to the King:
We have no wealth or learning—
What shall we children bring?

(Continued on page 48)

*Research Assistant, International Council of Religious Education, Chicago, Illinois.

What's Happening in Religious Educatio

THE latest statistics on public and school libraries issued by the United States Office of Education indicates that Americans are reading more books. There is, also, one class of libraries which has grown rapidly in recent years but which is not included in these totals—the church libraries. The number of volumes in the churches varies from collections of a few hundred to libraries of a thousand or more volumes in the large city churches. Preliminary reports of a survey of book collections in churches, undertaken by the National Association of Book Publishers, indicate that the typical library of today is designed primarily as a reference collection for teachers in the church schools and for club and recreational leaders. Books on various phases of religious education are invariably included and provide valuable reference material for leaders of the different age groups. Various editions of the Bible. Bible commentaries and dictionaries. lesson helps, plays, books on child study, foreign missions, and social welfare are usually included. Some churches provide the best children's books, too, and collections of Bible stories for the younger readers.

Many churches have started their libraries with small collections of fifty or a hundred books, with gifts of money from individual members or an appropriation by the church board. Thereafter an annual appropriation for new books is provided in the budget or through an endowment fund.

A new leaflet on the church library has just been issued by the National Association of Book Publishers and may be had gratis from their office, 347 Fifth Avenue, New York City. Book posters in color for church bulletin boards may also be secured from this same office upon request.

ON November 14, 1931, from 8:30 to 9:00 P. M. (Eastern Standard Time), there will be broadcast through the National Broadcasting Company and its associated stations, addresses by a group of nationally known individuals headed by the President of the United States. The purpose of this nation-wide program is to present to the American public the value of the liberal arts colleges and their place in the educational, social, and economic life of the country. Local programs, immediately preceding or following the national half-hour, will present the local institutions to their immediate public. The colleges and universities participating in this program are doing so under the auspices of the Liberal Arts College Movement, the Association of American Colleges, and the American Council on Education.

EXECUTIVES of the Dollar Passenger Lines have ordered one thousand copies of *The Smaller Hymnal* and the revised *Book of Common Worship*, published by the Presbyterian Board of Christian Education. These copies are bound in uniform covers of flexible black leather, inscribed in gold, and the title pages state that they were printed especially for the Dollar Lines.

Captain Robert Dollar, with his sons, J. Harold and R. Stanley Dollar, conceived the idea of having a uniform service at sea on their nineteen ships, including those sailing in the 'Round the World Service. A supply of books was rushed to the two new ships, *The President Coolidge* and *The President Hoover*, in time for their launching in August. The firm has always encouraged religious services aboard ship and is anxious to make them effective and uniform. Because the boats do not regularly carry chaplains the ships' officers will conduct the services.

A special feature of the limited edition of the *Book of Common Worship* is the incorporation of two prayers written for those at sea by Dr. Henry Van Dyke, professor in Princeton Theological Seminary. Dr. William Chalmers Covert, General Secretary of the Board of Christian Education, is planning to write a standard "Service at Sea" to be submitted to the Line's executives, and which, if approved, may be included in future editions designed for use at sea.

REV. PAUL H. CLARK, for more than seven years pastor at Elburn, Illinois, has accepted a call to the Community Church of Ludington, Michigan. The Elburn Church, under both Mr. Clark and his predecessor, Rev. Ray Caldwell, has been known throughout the middle west as one of the most effective of rural churches, and it is steadily growing both in numbers and in influence.

Mr. Clark has demonstrated effective leadership in religious education. His church is represented by a large group of young people and adults in the summer camps and training schools, and he, himself, served this year as dean of the Congregational Leadership Training School held at Tower Hill. Mr. Clark has also represented his denomination on the Illinois Council of Religious Education.

WINDOW displays have played an important part in the promotion of Children's Week as it is observed by the churches of Cameron, Missouri. Each year the leading down-town stores make possible the exhibition of children's handwork, helpful books and magazines for both children and their parents, pictures suitable for the home, and samples of church school literature. Posters for the week have always been made by the public school children as part of their regular art study during the fall months; and this community has discovered that attractive advertising yields good dividends.

Armistice Week

November 8-14, 1931

Disarmament and World Peace
The Opportunity of the Churches

"We believe in a sweeping reduction of armaments by all nations.

"We believe in a warless world, and dedicate ourselves to its achievement."
—International Ideals of the Churches

The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America urges upon the churches of the United States the observance of Armistice Week through special Armistice Sunday Services, November 8, distribution of leaflet material, the signing of a Disarmament Petition to the President, study conferences, mass meetings, prayer services, etc. A folder giving suggestions and helpful material may be secured by addressing

Commission on International Justice
and Goodwill of the
Federal Council of the Churches
of Christ in America
105 East 22nd Street
New York, N. Y.

AN innovation in religious education Adams County, Illinois, was made duri the last week of August when a Bible Ca and Chautauqua was promoted in Bail Park, at Camp Point. The event was spo sored by the young peoples department, b was enthusiastically endorsed by the seni council. Many of the young people camp for the entire week, and participated enthus astically in a well-balanced program of stud recreation, and spiritual fellowship. So su cessful was the venture that it is to be unde taken again next year with a more extens program.

DR. GEORGE B. CUTTEN, President Colgate University, has been elected t the presidency of the National Council Education of the Young Men's Christia Association.

REV. EMRI S. SITES has resigned as d rector of religious education for the Fir Baptist Church of Waterbury, Connecticu to become director of religious education i the Tabernacle Baptist Church, Utica, Ne York.

THE National Geographic Society's Weekl bulletins for teachers are being issue again this year, beginning in early Octobe This service is not conducted for financia profit, but is intended to disseminate informa tion of boundary changes, geographic de velopments, and world progress in other land The bulletins are issued weekly, for thirt weeks of the school year, and are illustrate from the wealth of geographic photograph in the Society's pictorial library. Five bulle tins, with accompanying illustrations an maps, go to teachers weekly. A request fo these bulletins should be sent to the Nationa Geographic Society, Washington, D. C., an should be accompanied by twenty-five cent to cover the mailing costs.

PROFESSOR EDWARD R. BARTLETT Head of the Department of Religious Edu cation at DePauw University, has secured year's leave of absence to pursue work towar a doctor's degree in religious education a Northwestern University. Professor Bartlet has a teaching fellowship at Northwestern and he served as a member of the facult during the past summer session.

THE American McAll Association, 27 Park Avenue, New York City, is sponso ing a simple friendship project for the fiftee thousand French children for whose welfar the Association is directly responsible. Th plans are for a friendly venture for thes children of the poorer classes, simple in or ganization, and to be carried out at a min mum of expense. Local churches intereste in such a project may obtain further in formation from Miss Elizabeth Congdon, th Associate Field Representative for the Amer ican McAll Association.

ANNOUNCEMENT has been made of th marriage of Miss Lula Jane Fox, the D rector of Children's Work for the Unite Brethren Church, to Mr. Paul Babbitt o Bonebrake Seminary.

WORD has been received of the death o Mrs. John C. Killian in Denver, on Jul 31. She was the wife of Dr. John C. Killian the National Field Representative for th Northern Baptist Convention.

he first Christmas seal sale in the United tes was promoted 25 years ago by Emily Bissell of Wilmington, Delaware, to raise ney for a tuberculosis hospital on the nks of the Brandywine river. Ever since, has been identified with the campaign inst tuberculosis both in her home state d in the nation, and during this period has nessed the inroads of the disease reduced half.

The sum raised in 1907 was devoted to the gle institution she had in view; today there more than two thousand tuberculosis ociations and committees engaged in rais- funds with which to fight tuberculosis in ir own communities.

At the last annual meeting of the National berculosis Association, Miss Bissell was guest of honor at a session held to com- morate the 25th Christmas seal sale. She plained how she came to adopt this means raising money.

"It was not a sudden inspiration or de- hed idea," she said. "I had been looking something of the sort for years. I went o volunteer social work in my teens, serv- g on boards and committees, and I had rned that it is comparatively easy to get e and ten dollar subscriptions. It is also ssible, if the confidence of the community is tained, to get fairly large contributions, to the thousands of dollars. But the real fficulty is to gain the participation of the ge general public—those able to give from n cents to a dollar—who should be reached any cause where popular education and co- eration are needed.

"I never found the answer to this question til I read an article by Jacob Riis describ- g a Christmas seal which the Danish gov- nment sold like stamps in the post offices r the benefit of a children's sanatorium.

"Just at the time I read about this, a group physicians in Wilmington who had estab- shed a shack among the hills with one nurse d half a dozen patients, came to me in de- air and begged me to help them.

"I put the matter up to the Delaware Chap- r of the Red Cross and they gave me the wer to go ahead—on condition that I raise e money myself to finance the sale, as the apter was powerless to do so."

Miss Bissell then described how she con- lted the best advertising men she could d for advice and suggestions. All ophesied failure. Yet the large stores in hiladelphia came in, the newspapers opened eir columns, and the sale was permitted in st offices and other public places. The llowing year the sale was extended through- t the nation, still against the advice of dvertising men who considered the success the first campaign to be due to novelty.

"I selected from a gazette of newspapers x thousand journals to which I sent copy out the seal and its message," said Miss issell. "As soon as this was published the ational Red Cross, which that year sold the als from Washington headquarters, had to t on twenty clerks to cope with the rush.

"But the Red Cross is an emergency organ- ation. It must keep its personnel free for nergencies. So when the World War called r full activity, the Christmas seal sale was turned over to the National Tuberculosis Association, which has conducted it since that time not only as a fund-raising enterprise but also as a symbol of health with an important educational function.

"As I look at the Christmas seal today I see the hordes of people who had no hope, and who have it now.

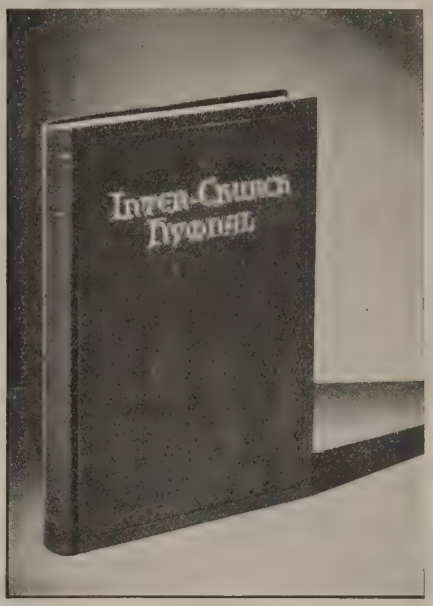
"I see thousands of doctors and nurses alert to help and save life.

"I see thousands of little children, crippled and sickly, who have never had a chance for health and strength before.

"I see millions of great, generous American people, rich and poor, upon whom we can rely to carry the Christmas seal and the work it presents forward year by year."

NATIVE leadership is being developed in each National Sunday School Association that is in active relationship with the World's Sunday School Association. Rev. Apriano Navarro, well known throughout the Philippines, is giving full time as director of leadership training in the Philippine Council of Religious Education. Young people's work is also included in his activities.

ACCORDING to the Home Mission Council of North America, there are ten thousand villages in the United States without churches of any kind, thirty thousand villages without resident pastors, and more than thirteen million children receiving no religious instruction.



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$85.00 a hundred

The New Hymnal for American Youth was used in over forty summer schools and conferences during July and August of 1931. The demand for the book is increasing steadily.

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IN its annual theatrical index, the *Billboard*, the most conservative weekly devoted to amusement interests, in summing up the past season's activities, finds that out of one hundred and eighty-one dramatic plays presented during 1929-30, Shakespeare is the most popular of playwrights. This is interesting to note, especially in view of the fact that the Chicago Civic Shakespeare Society, the only organization in the United States devoted exclusively to the presentation of Shakespeare's plays, has now embarked upon its third season under the sponsorship of its founder, Mr. Harley L. Clarke.

DR. SHAILER MATHEWS, of The University of Chicago, was chairman of the executive committee of the World Conference for International Peace Through Religion, which met in Geneva, Switzerland, August 12–14.

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Name.....
Address.....
Church.....
Pastor's Name.....
Pastor's Address.....

The Building Also Teaches

(Continued from page 10)

ile the building is being planned the church school ›ils should be encouraged to help with suggestions. Let boys and girls tell what they would like to have in the v or improved building. Let them help raise the funds. ce them to the fields or hills to gather stones for the place, or if possible to the quarries, mills, and factories ere the materials are being produced. Let them know the men who are digging in the mines and working in er ways to get the building erected. Let them see the rkmen, mechanics, and artists who work on the conuction of the building. Tell them stories of the building ancient churches such as those in *The Boy Knight of eims* by E. Lounsbery (Houghton Mifflin). Perhaps children can write a hymn to be sung at the dedication. l such interests will have them looking forward to the st church school communion and other services to take ace in the new building.

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A bulletin which suggests the fundamental educational nsiderations which must be faced by every church anning a building program.

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"Can religion be made real to college students," was the subject of the three-day Conference of Church Workers in Chicago, in December, 1930. This is a collection of the principal addresses plus several chapters written especially for this compendium. A variety of approaches—college teacher, preacher, Y. M. and Y. W. C. A. secretaries—considers every facet of this much-discussed problem from the viewpoint of the religious educator, the social scientist, the psychologist, and the physicist.

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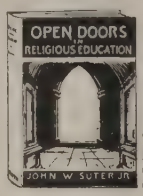

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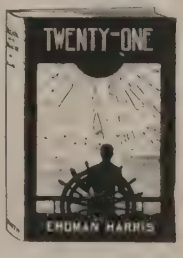

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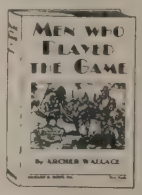
ARCHER WALLACE



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NEW BOOKS

e Visiting Teacher at Work. By Jane albert. New York, The Commonwealth Division of Publications, 1930. 235 p. $1.50.

e activities of the visiting teacher on f of the unadjusted child had their nings more than twenty years ago. is a systematic account of the ways in n she does her work. It is based on first reports of the experience of visiting ers in thirty selected communities. It with the visiting teacher's contacts with hild, her study of the influences of home community situations on the child's de- ment, her plans for making a diagnosis ne child's difficulties, and her sugges- for treatment. Helpful chapters follow he visiting teacher's professional stand- and relationships. Actual cases and ested case record forms are also in- ed. The visiting teacher's profession is nparatively new one. The school as well ther educational agencies in the com- ity, including the church, may learn n from this report on how to deal more tively with the individual learner and our common life may be reconstructed rovide finer educational opportunities for onality development.

—O. M.

rotestant Cooperation in American es. By H. Paul Douglass. New York, itute of Social and Religious Research,). 514 p. Price $3.50.

his comprehensive report of a survey of church federation movement in American s is of deep significance to all who are rested in interdenominational work. It rly presents the scope and complexity of rchurch work and indicates its serious tations. The surveyor finds ecclesiastical itions, machinery, and personnel a serious dicap to effective community organization eligious forces.

mong the elements in the council of rches program, one of the most constant best standardized is religious education. surveyor finds closer affiliation of co- rative agencies in religious education with rch federations to be desirable.

While some of the findings are disquieting, the future of cooperative work still seems cure and problematic, there is a promis- evidence of idealism and determination, the part of lay forces at least, to escape worst consequences of our divided Protes- ism through united effort.

—H. C. M.

he Meaning of Mysticism. By Wood- lge Riley. New York, Richard R. Smith, , 1930. 102 p. Price $1.25.

his book is a brief historical statement cerning mysticism. Chapter I deals with current false impressions and interpreta- s of mysticism. The remaining chapters t the following:

he Pagan Preparation
omanic Mysticism
ermanic Mysticism
nglo-American Mysticism

he author discusses the unique contribu- and outstanding leaders of each group.

he Fishermen's Saint. By Sir Wilfred nfell. New York, Charles Scribner's s, 1930. 56 p. Price $1.00.

his book contains the address delivered the author on the occasion of his installa- as Rector of St. Andrews University in ember, 1929.

The Great Hunger. By Johan Bojer. Chicago, Grosset & Dunlap, 1919. 328 p. Price $1.00.

The New Temple. By Johan Bojer. Chicago, Grosset & Dunlap, 1928. 341 p. Price $1.00.

These books are not exactly new, the first of them having been published in 1919; the second in 1928. Because they are fine religious novels, and because they are available in the dollar editions, it is felt that they should be reviewed in these columns.

The first book is the story of Peer Holm, a Norwegian. It tells the story of his life from his boyhood days when he expected to become a priest to the time when, after success as an engineer, his eyes have failed and his life is broken. Throughout the years of his adulthood three questions have constantly troubled him: "Why? Whither? What then?"

The second book deals with Peer's son who does become a minister and who helps to build the new temple of faith.

As accounts of the inner searchings of the soul of man, these two books are well worth reading.

—F. L. K.

The Preaching Value of Missions. By Helen Barrett Montgomery. Philadelphia, The Judson Press, 1931. 166 p. Price $1.00.

This book contains the John M. English lectures delivered at the Newton Theological Seminary. The chapter headings indicate something of the content of the book: Have Foreign Missions a Preaching Value?; Missions Central in the Old Testament; The Spirit of Missions Is the Spirit of the New Testament: Christian History Is Mission History: The Neglected Field of Mission Biography; Methods of Building a Missionary Church.

Education Tunes In. A study of Radio Broadcasting in Adult Education. By Levering Tyson. New York, American Association for Adult Education, 119 p.

With the cooperation of persons interested in adult education, Mr. Tyson, Director of the National Advisory Council on Radio in Education, has collected for this report data which show the scope and amount of broadcasting which is of significance as adult education. Within four months, for example, there were 1169 programs falling within this field. Arranged in the order of their popularity, the subjects on which these programs were based are: health, home economics, English, music, history, religion, business, child training, sociology and community advancement, science, agriculture, drama, political science, sport news, languages, fine arts, and library and museum service.

Mr. Tyson insists that education by radio requires methods distinctive from those of the classroom. Interesting lectures or other types of program which are high in entertainment value as well as instructive are preferred to more formal "courses." The National Advisory Council on Radio in Education is making a fruitful study of educational broadcasting in Europe and is prepared to counsel with educational agencies in this country which contemplate the use of the radio.

—H. C. M.

Great Days of the Last Week. By B. H. Bruner. New York, Richard R. Smith, Inc., 1931. 87 p. Price $1.00.

The title refers to the last week of Jesus' life on earth.

Psychology of Infancy and Early Childhood. By Ada Hart Arlitt. New York, McGraw-Hill Book Co., Inc., 1930. 382 p. Price $3.00.

In recent years much literature has been made available on the study of the pre-school child. This is one of these many valuable discussions which now has been thoroughly revised following its first appearance only three years ago. The reason for the revision is found in the author's desire to embody in the new edition the results of recent significant investigations in child health and health habits, language, learning, play, and especially the child's emotional development. It is a book in educational psychology of the pre-school years, dealing with a survey of the physical and mental equipment of the child, his senses and emotions, and the methods by which his behavior may be directed in accordance with sound educational principles. There is much practical help on guiding the formation of proper health habits and their relation to emotional and personality growth. —O. M.

The Quakers as Pioneers in Social Work. By Dr. Auguste Jorns. Translated from the German by Thomas K. Brown. New York, The Macmillan Company, 1931. 269 p. Price $2.00.

The Quakers are commonly thought of primarily in relationship to efforts in favor of peace. Some of the chapter headings in this book indicate that the Quakers have helped in other fields. The book deals with such topics as: Poor Relief, Education, The Battle Against Alcoholism, Public Health, Prison Reform, The Abolition of the Slave Trade and of Slavery.

The Education of the Whole Man. By L. P. Jacks. New York, Harper & Brothers, 1931. 155 p. Price $1.75.

Principal Jacks here summarizes his educational philosophy on the eve of his retirement as head of Manchester New College, Oxford, giving us the fruitage of a ripe and tested experience. He sees lifelong education addressing itself to the enrichment of the whole life as the main business of the state, as a wholesome "moral equivalent for war," and as a needed solution to the many problems arising out of our industrialized social order with its hazardous increase of leisure. A key to the author's point of view is his discovery "that all philosophies and sciences —both those I agreed with and those I disagreed with—were *injunctions to live in a particular way and avoid living in other ways* . . . commands disguised as information."

All educators and particularly those interested in the adult education movement will profit by a careful reading of the book.

—H. C. M.

It Shall Not Be Again. By Thomas Curtis Clark. New York, Richard R. Smith, Inc., 1931. 88 p. Price $1.00.

The poet here becomes also prophet of international brotherhood and world peace. The merit of some of these verses has already won wide usage on platform and printed page. The theme is well epitomized in the first selection:

> Who goes there, in the night,
> Across the storm-swept plain?
> *We are the ghosts of a valiant war—*
> *A million murdered men!*
>
> Who goes there, at the dawn,
> Across the sun-swept plain?
> *We are the hosts of those who swear:*
> *It shall not be again!*

The Bible in English Drama. An annotated list of plays including translations from other languages. Compiled by Edward D. Coleman. New York, The New York Public Library, 1931. 212 p. Price $1.00.

This contains a classified list of Bible plays by the Librarian of the American Jewish Historical Society. Plays based on both the Old and New Testament are included.

The Doctrine of God. By Albert C. Knudson. New York, The Abingdon Press, 1930. 434 p. Price $3.50.

This is an extensive work in the field of Christian theology. The first part takes up a consideration of the field of theology, and its relation to religion, Christian faith, science, and philosophy. Part II takes up specifically the doctrine of God, including considerations of his existence, absoluteness, personality, goodness, and the Trinity. The author's position on the existence of God is made clear in the very first sentence of this second part, when he says: "The existence of God is a fundamental presupposition not only of the Christian religion, but of all religion in its more highly developed forms."

Community Religion and the Denominational Heritage. By J. R. Hargreaves and others. New York, Harpers, 1930. 150 p.

A representative of each of the major denominations presents the distinctive contribution which his own communion might make to a united church in the community. Problems as well as contributions are implied. The book supplies valuable data for those interested in federating or uniting churches in over-churched communities.

Every Man's Story of the New Testament. By Alexander Nairne. New York, The Macmillan Company, 1930. 294 p. Price $1.80.

The author deals with the historical development of the story of Jesus and of the early church and incidentally deals with the problems of textual criticism. He assumes a certain amount of familiarity with these problems. The book will be found valuable as a class text or as a reference book.

The Prophetic Ministry. By Francis J. McConnell. New York, The Abingdon Press, 1930. 308 p. Price $2.00.

Bishop McConnell presents the place of the prophet in the religious development of Israel and of Christianity. He distinguishes between the prophet and the soothsayer, giving to the prophet the dignity which his office demands. We see him in his relation to organized religion and to the state. This is a very delightful treatment.

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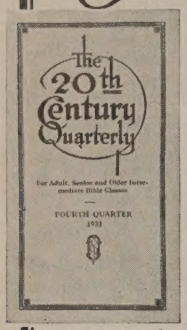
with the *changing* times . . .



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Laboratory Schools in Minnesota

(Continued from page 18)

uestions in conference periods at county conventions
institutes and in the presentation of the various phases
ne program of the local church.

ith very few exceptions the study of the schools has
received with enthusiasm by the teachers and officers
he schools. The recommendations have been, in the
ority of cases, adopted as presented and there has
an earnest endeavor to carry them out. Improve-
ts and changes have been made in equipment. Rooms
been made more attractive by the addition of pic-
s. The atmosphere for the worship service has been
roved by rearranging rooms and carrying out prin-
es essential in a worshipful service. Lesson courses
been changed. Hymn books have been purchased.
new impetus has been given to leadership training.
quate records have been installed. Programs for the
ior department and junior church have been correlated.
structive plans have been worked out for an effective
gram for young people's work and progress has been
le in carrying them out.

f this project will serve as an incentive to other schools
the state to better their work, the principal objective
l have been accomplished. Thus far those responsible
undertaking this work feel that it has been worth while.
n this project, as in others, the by-products are many
fruitful. When sufficient progress has been made
a particular laboratory school to warrant the with-
wal of supervision by representatives of the Board of
ligious Education, a new school takes its place.

Peaceful Defense

(Continued from page 30)

other popular magazines widely read in your group to discover on which side of the issue their influence is exerted.

(3) Make a study of files of your local newspapers and evaluate their treatment of news, "columns" and other features, and editorials, to discover whether the cause of world-mindedness, international goodwill, and permanent peace is set forward or retarded by their influence. Can your group express its convictions and approval or disapproval so as to exert influence on editorial policy?

(4) Make a study of textbooks used in the schools of your community to determine whether they promote narrow nationalism and "chauvinism" or world-mindedness. Interview public school officials and teachers to discover where their influence falls on the issue. If the R. O. T. C. exists in your high school or college, make a thorough investigation of it and its influence. (Secure from Committee on Militarism in Education, 387 Bible House, Astor Place, New York City, these pamphlets at 10 cents each: Barnes, *Militarizing Our Youth;* Lane, *Military Training in Schools and Colleges.*)

(5) Can your pastor's cooperation be secured in creating peace sentiment through sermons, special programs, pageants, etc.?

(6) Would it be possible for your group, perhaps enlisting the cooperation of other groups, to arrange a public meeting in which the issues confronting the Disarmament Conference are forcefully presented and peace sentiment created? If there are available to your community able speakers on this subject, can your group arrange or assist in giving them an adequate hearing?

(7) Might your group crystallize local sentiment in the form of petitions such as that suggested above, copy of which will be found in Van Kirk and Gulick, *Churches and the World Disarmament Conference,* so that practical results may be achieved?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 126-137, 162-210.

Page, Kirby, *National Defense,* p. 348f. Abridged edition, p. 97f.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Suggested Policies for the World Disarmament Conference."

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Current Film Estimates

(Continued from page 33)

Road to Singapore (Doris Kenyon and William Powell) (Warner) Super sex-stuff in the tropics, so the heat can be blamed for everything. The "good" husband is so thoroughly caricatured that the blonde and lonely wife elopes with the irresistible and moralless gigolo without the bother of divorce and with full audience approval. Unwholesome atmosphere carefully maintained throughout, and certain situations very objectionable. Waste of the fine abilities of Kenyon and Powell.
For A: See it and think. *For Y:* Pernicious. *For C:* No.

The Run-Around (Mary Brian) (RKO) Mary Brian as gold-digging chorus girl tries tricking a wealthy non-marrying man into marriage, but falls in love with him and tries to retract and atone. All is straightened out in the best movie manner.
For A: Cheap. *For Y:* Decidedly not. *For C:* No.

Salvation Nell (Ralph Graves) (Tiffany) The old melodrama done over again but hardly improved—in which the heroine loves her worthless husband—suffers endless indignities from him—until he goes to jail and she into the Salvation Army. Finally, sudden reform and reconciliation.
For A: Hardly. *For Y:* Hardly. *For C:* No.

Sidewalks of New York (Buster Keaton) (MGM) Disappointing Keaton film which tries hard to be funny but is mostly riotous horseplay and silly burlesque. Chief objection: exploits wholesale hoodlumism by tough slum-children, and the leading boy, well played by Norman Phillips Jr., is trained to steal and urged to murder—all supposedly humorous.
For A: Mediocre. *For Y:* Hardly. *For C:* Unwholesome.

Silence (Clive Brook) (Paramount) Grim, depressing melodrama of crook-hero who faces execution rather than reveal that his daughter committed murder. Her last moment confession clears up the situation and he tragically walks away leaving the girl with her supposed father.
For A: Hardly. *For Y:* Doubtful. *For C:* No.

Smart Woman (Mary Astor and John Halliday) (Radio) Human and interesting little problem comedy, deftly written and directed, worth seeing for the acting by Halliday, Mary Astor, and E. E. Horton—about very devoted young couple. Husband thought he wanted a divorce, but his loving and determined wife and her friends bring him to his senses convincingly.
For A: ***Amusing.*** *For Y:* ***Entertaining.*** *For C:* Little interest.

The Spider (Edmund Lowe) (Fox) Hair-raising mystery melodrama about a great magician sleight-of-hand master, with murder and theatre pandemonium thoroughly mixed in to produce violent action. A colorless heroine is also present occasionally. A mere thriller.
For A: Hardly. *For Y:* Perhaps. *For C:* No.

The Squaw Man (Warner Baxter) (M-G-M) Fine picturization of old stage classic, beautifully staged and photographed, with excellent cast. Warner Baxter's work outstanding. Western melodrama at its best. Roland Young delightful in a characteristic role. Hero's taking of a squaw wife done very delicately and convincingly.
For A: ***Fine of its kind.*** *For Y:* Probably good. *For C:* Beyond them.

The Star Witness ("Chic" Sales) (Warner) A gangster picture containing much hokum but of some value as propaganda against gangterism. It portrays the terrorizing of witnesses to prevent their testifying in court, the District Attorney's struggle against them, and the old Civil War veteran's last minute discovery of evidence and his fearless revelations. "Chic" Sales has a sure-fire character part which is highly conspicuous.
For A: ***Good.*** *For Y:* ***Good.*** *For C:* Doubtful.

Street Scene (Sylvia Sidney) (United Artists) Unusually fine picturization of a stage play. Realistic character study of the various occupants of a single New York boarding-house, and the interplay of motive, impulse and action in the group. Grim tragedy strikes the house suddenly as the logical climax.
For A: ***Interesting.*** *For Y:* Probably good. *For C:* No.

Waterloo Bridge (Mae Clarke) (Universal) Strong, convincing picture of tragic love affair between young English scion of quality, home from the war, and young American girl of equally fine quality forced to become a street walker in London under war conditions. Finely acted by leading characters, and two minor roles notably played by Enid Bennett and Frederick Kerr.
For A: ***Interesting.*** *For Y:* Good unless too mature. *For C:* Beyond them.

Worship Programs for the School with Combined Departments

(Continued from page 39)

We'll bring him hearts that love him,
We'll bring him thankful praise,
And young souls gladly striving
To walk in holy ways.
And these shall be the treasures
We offer to the King,
And these are gifts that even
The poorest child may bring.

We'll bring the little duties
We have to do each day,
We'll try our best to please him
At home, at school, at play.
And better are these treasures
To offer to our King,
Than richest gifts without them!
Yet these a child may bring.

"A Christmas Prayer"

We open here our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love.
Our pledge of peace, our promise of good will
Accept the gift and all the life we bring.

—HERBERT H. HINES

CLOSING THOUGHT:

Thy Kingdom Come
And come it will
When in man's heart
Christ's Spirit rules.

Oh, let us help
To bring that day
By letting him
In our hearts hold sway.

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